The Independent
IS PUBLISHED FOR THE PROPRIETORS BY
JOSEPH H. LADD,
NO. 22 BEEKMAN STREET, NEW YORK.

TERMS:
By mail, $2 00 per annum in advance.
" 2 50 " after three months.
" 3 00 " after six months.
By carrier, 50 cents additional to the above rates.

We shall be obliged to adhere strictly to these prices.
Orders for the paper, accompanied with the money, addressed to the Publisher, and prepaid, will be considered at our risk.
ADVERTISEMENTS.—Twenty cents a line each insertion; Business Notices, twenty-five cents; Items, thirty cents. A liberal discount on large bills.
PROSPECTUS and special notices to subscribers will be found on seventh page.

The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME X. NEW YORK, THURSDAY, APRIL 29, 1858. NUMBER 491.

Our Special Contributors.

AM I MY BROTHER'S KEEPER!

THE answer to this question depends on the signification you put upon the term *Brother*, as well as the meaning you attach to the word *keeper*. It makes a very great difference whether your Brother is a black man or a white man, whether he is bond or free. If he is black, then the highest judicial authority informs you that he has no rights which white men are bound to respect, and of course you are not his keeper in the sense of any responsibility upon you to watch over or provide for his interests, to protect him from injury or violence, or even to abstain yourself from injuring him. You may rightfully assault him, anywhere, as Cain did Abel, if his interests, in your opinion, conflict with yours; and you are not obliged to put yourself out of the way to bless him, for he has no claims upon you, if he has no rights that you are bound to respect; and moreover, his interests, if he were admitted to present himself as a man, may stand very much in the way of yours, quite as much as Abel's interests stood in the way of Cain's. If his offerings of industry are accepted, then yours of course suffer just so much depreciation; and if his were not in the way, there would be a much greater demand for yours, and nothing but yours could be had in the market.

Evidently then, you are *not* your Brother's keeper, in any benevolent sense of the word, if your Brother is a black man. Personally, you are released from all obligation of kindness toward him, and as a part of the community, your very political reason and understanding, Democratic or Republican, is based on the platform of popular sovereignty, one vital, essential element of which is, the right of the whites to despise, oppress, and persecute the blacks, the right, if they choose, to hold them in bondage, the right to constitutionalize and legitimize, as a rightful privilege of choice and free will in the State, the claim of property in man, as a right hereditary and eternal, TO THE SLAVE AND ITS INCREASE, a right above all rights, and prior to all constitutions. So much belongs to popular sovereignty, and if popular sovereignty says the word, then the slave and its increase belongs to you, by ownership, sacred and irrevocable.

Now then, if your Brother is *bond*, is a slave, you *are* your Brother's *keeper*; you are bound to keep him in bondage, to keep him from getting his freedom; to keep him and make the most of him, as you would a horse or a wheel-barrow. And if your white brother's bond-man is strayed, lost, or stolen, you are the keeper and protector of your white brother's interests and goods so far, that you are bound to be the keeper of his lost or fugitive human property, wherever you find it, and to bring it back to him.

But again, if your Brother is black and *free*, you are *not* his keeper as to any obligation of benevolence toward him, but you *are* under bonds for him to the popular sovereignty, and popular prejudice against his color. You are bound for, for example, to turn him out of the cars, to hustle him out of the prayer-meetings, to deny him all the privileges of civil and Christian citizenship, it being the doctrine of your own Courts that the rights of a white human being do not belong him, and though he may be endured in a passenger-car for a moment, he has no privilege of humanity there, and if the conductor violently and with insult and shame turns him out, the courts must protect the popular sovereignty against him, and must support the conductor in such violence, as done in necessary defense of the rights of the community. If your brother is black and free, you are his keeper as his jailer, and are under bonds to popular sovereignty to keep him down, to keep him from rising, from voting, from driving a cart, from any intrusion into any of the respectable ways of an honest livelihood, which white men arrogate as the exclusive possession and privilege of a white skin.

This popular sovereignty of the whites is the Bible and religion of all political parties, that have abjured their conscience and their God. And the race is now being run for the prize of supremacy, the question being, which party will make the greatest sacrifice of religion and the Bible at the shrine of this Dagon. They are hitting on a *compromise*, even in this strife, the way of compromise is so fascinating and fashionable, and the habit so inveterate. Pilate and Herod are made friends together in a joint crucifixion before the people of the rights of humanity, the rights of the oppressed. The question to be submitted to popular sovereignty is just this, whether right or wrong shall be the rule. The question is not to be submitted to the blacks, as human beings, to the slave and its increase, whether they themselves do consent and choose to be enslaved, but only to the white popular sovereignty, whether it will choose to enslave them, and if so, then all is just and equal. The question for colored fathers and mothers, whether they and their offspring shall be stamped and consecrated as perpetual chattels, whether they and their cabins, their *contuberniums*, their debased and dehumanized households, shall be made bare factories and shambles for the breeding and accumulation of the most sacred and inviolable of all property, THE SLAVE AND ITS INCREASE, is not for one moment to be propounded to *them*, as though *they* had any interest in it, or any right to be consulted, or any claim to any opinion in the matter; for it is the announcement of supreme justice in our country, in the highest, most august Court, in the final and fullest tribunal, that black men have no rights that white men are bound to respect.

This doctrine, and the proposition to carry it into practice, the proposition to make it the supreme rule in the Constitution of a free state, to lay it as the foundation-stone in a new sovereign free popular government, the proposition to enforce it, without consulting any man as to his consent to be a slave, meets very little opposition, creates no revolution, no exasperation either of conscience or of party. But the proposition to assume and enforce this right of slavery, this sacrifice of the human rights of others, this privilege of oppression, *without consulting the popular sovereignty*, the proposition to take it out of the hands of the people, and establish it among them *without their having voted upon it*, almost explodes a volcano, almost breaks up a party, almost unsettles an administration, deluges the country with floods of popular eloquence and indignation, occupies the Senate and House of Representatives for nearly six months in the manufacture of speeches, and keeps the whole country in a heat and tumult of pure disinterested patriotism!

On the whole, this has been one of the most extraordinary scenes of human debate and legislation ever witnessed. Was ever such deliberate debauchery of principle so coolly and methodically planned, such shameless selfishness avowed, in the grasp of power, and the disregard of right, in the claim of popular sovereignty rightfully to do wrong, in the claim of the right to trample on the interests of others, if only you are admitted to a share, a voice, a vote, in the infamous transaction? The claim of the right to fight against slavery, anywhere and everywhere under the sun, *as a sin*, the declaration of its injustice and iniquity as a crime against God and man, *which cannot rightfully be legalized*, is renounced; and the only privilege defended, the only right of freedom insisted on, is the privilege and right of popular sovereignty, by itself, to determine the establishment and perpetuity of that crime!

Grant but the iniquity as the choice, the inalienable privilege, of the popular sovereignty, and all the noble cravings of patriotism are satisfied; the most conscientious political party is as thoroughly *sopped* as ever were the dogs of Charon, and you may use the political ferry-boat without disturbance, for any work you please, for the transfer of any vileness, for dead men's bones and all uncleanness. Grant but the popular sovereignty to establish slavery, only submit it to the votes of white men as their right, and the vital central principle of our free institutions is saved, and the republican party itself will boast their firmness, their heroism, in saving it, their going without sleep, their wonderful resistance of bribery, their impossibility to be bought. Noble, exalted spirits! Well do ye deserve a name, a shrine, a glory, above that of the heroes at Thermopylæ or Marathon. Well have ye stood in the breach, and at the fearful cost of having your names slaughtered from the lists of Presidential patronage, cut off from the possibilities of fat consulships, custom-house offices, patents for pocketing the spoils of war, have defended and carried the sacred right of the people in their popular sovereignty to vote for the establishment and perpetuity of slavery, and to have it all to themselves, unmolested with, and inviolable, of God or man! O glorious victory! O celestial compromise! O rare sagacity, self-denial, and steadfastness, that could generously ignore the rights of the enslaved, and sacrifice all principle and conscience in regard to slavery, for the sake of keeping the right to it and the power over it unconquered and inviolable, in the citadel and ballot-box of popular sovereignty! The result of all this patriotic firmness, all these attempted compromises and amendments, is what is called the English swindle, a legalized state bribery, and a victory of the slave power, as truly and purely American as the repudiation of state debts.

Now if ever a lesson could be taught by such demonstrations, it is this, that there is no hope in politics for the abolition of slavery, none for freedom to the enslaved, no reliance upon party, no hope but in the Word of God. Here has been presented, in the proposed enforcement of the Lecompton Constitution, the case in which hatred of slavery alone ought to have won the victory; but along with the iniquity and hatefulness of slavery there was also the invasion of popular freedom, a glaring, gross, defiant usurpation, and the denial of representative and popular sovereignty. The professed advocates of freedom have consented to ignore the sinfulness of slavery, its eternal incompatibility with free institutions, and just government, and their conscientious hostility against it, and to throw their whole battle, their whole strength and wisdom in the conflict, into the assertion and defense of popular sovereignty. It is a fatal renunciation of the defense of justice and humanity, the defense of the oppressed.

And even out of the concurrence of all the grandest materials and motives for courage and firmness, with the opportunity, expectation, and previous boast of victory, you have nothing, in such a career, but defeat, disgrace, infamy. It is just simply because after all, the conflict is of pure selfishness, and God deserts you in it. You are not faithful in that which is another man's, and God will not give you that which is your own. You deny that you are your brother's keeper, and God will yet have to set a mark upon you, lest any man should kill you. Such a party is worthless, is good for nothing but to go up and down vagabondizing and managing for its daily political bread and breath. There is no hope in the heart of any political party, out of God's Word, for the poor slave. There is wanting the element of conscientious, stubborn, heartfelt, eternal hostility against slavery as sin, as reprobated and forbidden of God, in the same catalogue with piracy, man-stealing, and guilt worthy of death. Where shall such an element be found? How shall it be created, quickened, trained? C.

DR. BRIGHAM'S STATEMENTS, AND THE HISTORY OF THE COLLATION.

Letter from Rev. Dr. McLane.

TO THE EDITORS OF THE INDEPENDENT:

THE Rev. Dr. Brigham, the Senior Secretary of the American Bible Society, has seen fit to place me in a position, in relation to the late revision of the English Bible and the preparation of the standard edition, in which I cannot for a moment consent to stand. Justice to myself, to the Committee on Versions, to the Sub-Committee that superintended the work, and, what is far greater, justice to the sacred cause of *truth*, compel me, though most reluctant under the circumstances of the case, to state what I *know* to be *true* in relation to this work. I deeply regret the necessity, but it is forced upon me. For I cannot, with a good conscience, remain silent as things now are, and withhold from the public *the facts*, which are upon record, and which were placed there at the beginning and during the progress of the collation. If the Secretary, in changing his mind in regard to a part of the work, as many think he has since the uproar recently raised against it, had simply avowed that fact, all would have accorded to him the right to think and act for himself in the matter. Not a word, at least, would he have ever heard from me, or from any member, I am sure, of the late Committee on Versions, on the subject. But he has made no such avowal. On the contrary, he denies any such change, and claims that his views, on the constitutional aspects of the question, have long been settled and acted on by him; and asserts that the Committee in their work went beyond the limits of collation, that extensive changes were made by "the Sub-Committee and Collator," without his knowledge and even that of the whole Committee, and that thus a book was produced very "unlike to what had been contracted for." He represents me as co-operating with the Sub-Committee in doing things, which, if done by us, must take from us the respect and confidence of honorable and Christian men. In such a relation to this work, I cannot, will not, stand, knowing, as I certainly do, that such statements have *no foundation whatever in the facts* of the case.

The history of the collation can be given in a few words, and will throw light upon the points in dispute. The subject was first brought before the Committee by the Secretary, and by them referred to the Board. On the 7th of October, 1847, the Board considered the subject, and "referred it back to the Committee on Versions with directions to have the collation made, and to report the result to the Board." I was employed by the Board, through the recommendation of the Committee, to do this work, and I entered upon it in February, 1848. Four recent British copies of the Bible, together with the Society's standard and the edition of 1611, were put into my hands, to be used in the collation. These six copies I read and compared throughout, and in all things pertaining to the *text*, I made an exact record, at the time, of the variations I found, and of all the action of the Committee and of the Sub-Committee thereon, as stated in their Report to the Board, page 18. The collation began with the New Testament. My first report of variations was made to the Committee on the 26th of February, 1848. These were considered, and the action of the Committee thereon recorded by me in a book prepared by me for the purpose. Thus we went on from time to time, ascertaining the facts in the case, and forming general conclusions in reference to what was to be done, until March 25th, 1848, when Dr. Robinson submitted a series of rules framed in view of what had thus far been presented, and intended as a guide to the Committee in the further prosecution of their work. See their report, page 16. I thus continued to meet the Committee, to report the variations I found, and to record their action thereon, until the 22d of September, 1848, when some additional rules were adopted by them as the result of further examination and experience, and as indicating still further their views of the proper method of procedure in this work. All these rules were drawn up as a *general outline* of the manner in which the Committee felt the revision should be conducted, and they were laid before the Board, not, as the Secretary says, because the Committee had been requested to do this by the Board, but because they wished the Board to understand the general method according to which they proposed to proceed, and because they wished also to know whether it was the pleasure of the Board that they should proceed thus, and before anything was in print. The rules are all general in their character, and contain in them a specific provision for the suspension of the principal one in particular cases. The Board, on the 28th of September, 1848, indorsed these rules or general principles, and referred the whole subject of making the collation to the Committee *with power*.

I had by this time nearly completed the collation of the four Gospels. The Committee met on the 2d of October, 1848, and the general principles, according to which the work was to be conducted, having been approved by the Board, Drs. Robinson and Vermilye were appointed a Sub-Committee "to inspect," not as the Secretary's minutes have it, "the further alterations made by the Reviser," for I was not the "Reviser." I made no "alterations," absolutely none anywhere or in anything. It was not my business to make alterations. But they were appointed to "inspect the further alterations suggested by the Collator,"—that is, the cases which I might think did not come under these rules, or which ought to be excepted, or in which the collated copies were equally divided, and to see that such cases were settled according to these rules; and with instruction, in cases of peculiar importance, to convene the whole Committee. Such was their commission, and never were men more careful or rigid in adhering to their instructions. They were unwilling to assume any responsibility. Wherever a doubt existed, or might be supposed to exist, the case was reserved for the action of the entire Committee, as they assert in their Report, page 18. They required me to note down, as we went along, in a book all such cases, and from time to time to bring them before the whole Committee for adjudication, which thing I did. Thus they acted throughout, and thus the work was done in all its parts. There was the most perfect harmony in every result. Hence when the Committee came to the close of their long and arduous labors, they testify thus: "The Committee desire, with grateful praise to God, distinctly and formally to state, that *no decision whatever has been made, and nothing whatever has been done, except with ENTIRE UNANIMITY on the part of the Committee, and those acting with them*," that is, the Secretaries. This report was read, and this assertion made, in the Committee, and in the presence of the Secretary, and again before the Board, and there also in his presence; and many of the very things now objected to were in both instances stated, and yet at neither time was there a lisp from the Secretary, or the most distant intimation of any objection to any part of the work, or of any exception to this unbroken unanimity. So far from this, this very assertion was afterwards copied by him into the Annual Report of the Managers, and the work of the Committee most cordially commended to men. And, though very frequently in his company, and from week to week almost during the progress of this work, and conversing with him about it then and since, I must say that I never received the slightest impression of any objection on his part to anything that was done, until the recent uproar was raised.

But the Secretary now arrays himself against the work of the Committee as transcending, in some things, the limits of collation, and in others as contrary to constitutional principles long settled and acted on by him. He did not know, it seems, till recently, "how unlike the book is to what he supposed had been contracted for." But now that he does really understand what the book is, he pronounces sentence against it. His first charge is that "the Committee have passed beyond the limits of collation, and introduced what is not found in the English Bible to be examined." His proof is:

1. That "in Ruth iii. 15, the gender of a pronoun is changed from *she* to *he*," and that "in Cant. ii. 7, *he* is changed to *she*." But in both these instances the Committee introduced nothing. They left these words just as they found them in the edition of 1611—one of the copies collated. How then did they pass here beyond the limits of collation? Those words are found in the English Bible examined, and thus *within* those limits.

2. That "in Matt. xii. 41," the Committee inserted the article *the* before judgment." The question here is whether the omission of the article in this place in modern copies of the Bible is not a printer's error. It is found in quite a number of old editions, is in the parallel passage in Luke xi. 32, and the Committee concluded from all the facts before them that it was an error of the press, and made it conform to what is found in authorized British copies of the common version. The correction of a printer's mistake is not, surely, passing beyond the limits of collation.

3. That "in orthography, both of ordinary words and common names, a change has been extensively made, as *mortar* for *morter*, *sponge* for *spunge*, *Judah* for *Juda*, *Zion* for *Sion*, etc." Is it possible that the Secretary does not know that these "ordinary words" have been thus printed in all the issues of the Society from its very beginning? Think of *mortar* and *sponge* being adduced as proof of going beyond the limits of collation! An equal mistake is it to say that an "extensive change" has been made in "proper names." There is none in the Old Testament, and only a very few in the New Testament. And the very word *Zion* adduced by him is found thus spelt in recent Oxford copies. What a leaping this beyond the limits of collation!

4. That "the punctuation has been changed, putting in one instance a period between Anathema and Maranatha." But if this is going beyond the limits of collation, then the Society has gone beyond those limits in this particular, and from the very beginning, for it has put a comma between those words, and put it there in the face of the Translators, and of all the modern British copies of the Bible.

5. That "parentheses have in many cases been omitted." True, but show us one that has been thrown out, and which is in all the collated copies. Give us one instance where the Committee *alone* have thus interfered with the work of the Translators. And,

6. That "in 1 John ii. 23, the last half of the verse which had been left by the Translators in *Italic* as of doubtful authority, the Committee have put in Roman letters." But the authority of the passage has not been disturbed. The Translators did not mark it as of doubtful authority. That has been done by subsequent hands, but is now discarded in all the English copies. Surely the Secretary knows that italics in the Bible are not used to indicate what is of doubtful authority, but to express in *our language* the full meaning of the original, though the exact word or words answering to those in italics are not there. The translators marked no passage in the Bible as of doubtful authority. So much, then, for the charge of passing beyond the limits of collation. But admit the charge. Did not the Secretary participate in doing these things? They were all done by the whole Committee—they were all read over in the Report of the Committee and in the presence of the Secretary who recorded the fact that the Report was "full, clear, and highly satisfactory"—and read over again in his presence before the Board. He then knew that these things were done, and why did he not then, and still more at the beginning, oppose them as going beyond the limits of collation?

The second charge refers to what is outside of the text, namely, "the great change introduced in the headings of the chapters." Here, it seems to the Secretary, now that he knows what the book is, there is "almost a total revolution," and he asserts it as "his belief" that "this work of altering the *headings* was projected and carried through mainly by the Sub-Committee and Collator"—that it was an "after thought"—was "attended to *after* the *text* had been collated," and that whatever "recollections" the Committee may have about the headings of the 8th of Acts and the Song of Solomon, they "were after 1850," that is, after the text had been collated. And he has "no fear that any auxiliary or candid member will call his record in question, from such unfixed, half-remembered statements of the late Version Committee and Collator," which he pronounces "such a piece of moonshine as is not often seen in this northern latitude." To justify himself in making such a statement the Secretary adduces,

1. "The Records of the Committee," kept by himself. "There is not a line in them," he says, "which shows that the subject of headings was before the entire Committee, until the Sub-Committee had prepared copy, and plates were cast for two Bibles at least and one Testament," that is, until the 28th of April, 1850. But why say "until" that time? Is there anything in those minutes which shows that the subject was *then*, or at *any time*, brought before the whole Committee? Not a line is there of the kind, if the Secretary has published all that relates to the subject. And why not assert that everything, to which objection is made, was "projected and carried through by the Sub-Committee and Collator," without the knowledge of the Secretary and the entire Committee, for where is there a "line in all his minutes," which shows that any of these things were ever brought before the entire Committee! Nothing can be plainer or more susceptible of proof than the utter *defectiveness* of these minutes as a full and complete Record of this collation. They do not even give us a naked skeleton of what was done. We have nothing but a few bones of the head and the feet. Turn to those minutes and look at the wide and yawning chasm of nearly *two whole years*, which separates the beginning and partial completion of this work,—the minute of 1848 from that of 1850, and which he bridges over with "naked memory." What, I would ask, did not the whole Committee meet once in all that time and act upon cases referred to them by the Sub-Committee? Did not the whole Committee act upon the change in a few proper names? Did they not authorize the insertion of the article in Matt. xii. 41? Did they not order that broidered in 1 Tim. ii. 9, should be changed to braided? that the word spirit should be printed with a small *s* in Rev. iv. 5? And yet where in all the Secretary's minutes is there a word about these and a *multitude* of other cases decided by the whole Committee? These minutes, then, furnish no particular information in reference to any part of the collation. The Report of the Committee and the Book of the Collator are the only full and complete record of the facts of the work that was done.

2. "But there are happily," says the Secretary, "other circumstances which will satisfy any impartial mind that no measures were taken by the Committee as to the headings before 1850." These circumstances are,

1. His own averment. This is a singular "circumstance," but let it bear testimony. "I solemnly aver," he says, "that I never heard of them in the whole Committee before that date." This is "naked memory," which, as he tells us, is "hazardous," as he will find it to be in this case. Others whose recollection is quite as good as his, and, in these particulars, far better, I think, because more conversant with them, have a distinct and definite remembrance that the subject *was* before the whole Committee, and was settled long before 1850. The next "circumstance" so full of satisfactory proof on this point is,

2. That his "worthy co-secretary, Rev. Dr. Holdich, who met the Committee with himself, has no recollection of any such action" by the whole Committee before 1850. This is undoubtedly true. But the Secretary is unfortunate here also. He is trusting to "naked memory," and forgets, when he says that Dr. Holdich "met the Committee with himself," that the Committee had been at work upon this revision *for more than a whole year* before Dr. H. was appointed to the place, which he now so acceptably fills. No wonder he does not remember any such action before the whole Committee, for he was a Professor in Middletown, Connecticut, *when this question was decided* by the whole Committee. The next "circumstance" is,

3. "The Report of the Version Committee in 1851." This, the Secretary says, "makes no mention of headings (except in their private addition to the fourth rule for collation) even down to their minutes of 1850." But is there anything even then? Those minutes state that the Sub-Committee had gone through the text, and that the Collator was then requested to collate the *marginal readings* and *references*, but nothing is said about the headings, and yet the revised books were going through the press. The simple fact was this. The two Bibles and the Testament first printed under the direction of the Committee, and also the four British copies collated by me, *have no marginal readings* and *references*. These were not, therefore, collated at first. But when in 1850 it was determined to publish a Bible with these, then I was requested to collate these marginal readings and references, with a view, as the Committee state in their Report, to prepare another still more correct edition, which might be made the standard copy of the Society. For this collation other Bibles having these accessories in them were procured. The fact then that there is no mention made in the Report of their Minute of April 28th, 1850, of the headings, is proof, not that they were then attended to, for there is no mention of this, but that they *had been already considered*, and the question about altering them *settled* by the whole Committee, as will appear, when we consider the Secretary's last "circumstance," which, he thinks, is of "a peculiar character." It is,

4. "The books referred to in the Minutes of 1850." Here, in the examination of these books, which were printed before 1850, the Secretary finds a complete demonstration in favor of his position, that the headings were "an after thought," and were "altered after 1850." "Open," he exultingly exclaims, "the Pica Testament then finished," that is in 1850, "and you find the corrections of the *text* by the Committee, while the chapter headings are those of old King James." If the Secretary will open this Testament and look at the headings, he will find that they are NOT "those of old King James." This, in the language of the Secretary, settles the question. This Testament began to be printed early in October, 1848, and was finished about the middle of February, 1849. But "look, again," says the Secretary, "into the new Brevier Bible of that year, (1850,) and you will find the same revised text in the New Testament with the same *old* headings, while in the Old Testament stereotyped *after* the *New*, you will find both the revised *text* and the *new* headings." But if the Secretary will examine this Bible, he will *not* find the "*old*" headings in the New Testament, and he will find upon inquiry that the first part of the Old Testament was *not* "stereotyped *after* the *new*." My recollection is that the printers began upon *both* at the *same time*, and before they began to print the Pica Testament, but in a few weeks, and for convenience sake, the Pica Testament was made to take the lead in the work of printing and stereotyping. Here, then, we have the Pica Testament, the Pica Testament and Psalms, and the Brevier Testament, all printed and stereotyped in 1848 and 1849 and with *altered headings*. This brings us to the time when the question about altering these headings was considered, and settled by the whole Committee.

The Sub-Committee was appointed, as we have stated, on the 2d of October, 1848, and when the collation of the four Gospels was nearly completed. We soon reached the 8th of Acts. I called the attention of the Sub-Committee to the contents of that chapter. They looked at them, and felt that they ought to be corrected, but at once said, "We will not take any responsibility in the matter. We will refer it to the whole Committee." This was done. The whole Committee was called together, and considered this and other headings, and came to a unanimous conclusion to alter such headings as required it, and for the reasons and upon the principles stated in their Report to the Board, page 26. The Secretary was present at this meeting, and no opposition to this work of altering the headings was made by him. The decision was unanimous. The work of the Collator and the Sub-Committee was about a month in advance of that of the printers. The 8th of Acts was printed during the last week in November, 1848, and with *altered headings*, and shows that the decision to alter the headings was made toward the close of October, 1848. And I may further state, that the first copy, prepared by me according to the rules of the collation and the orderings of the Committee, is still in existence in the Bible House, and will prove what I have now stated. It will be seen, upon consulting that copy, which I began to give out in September, 1848, that the contents of the chapters are not altered scarcely at all, until we reach the Acts of the Apostles, but with that book and onward through the New Testament, and then in the Old Testament, which began to be printed in March, 1849, corrections in the headings will be found, thus showing that the alteration of the headings began with the Acts of the Apostles—which was in October, 1848. The question was then raised, What shall be done with the headings of the four gospels already stereotyped, or nearly so, and the conclusion was, to alter the plates only so far as to remove the more objectionable things from these headings, and leave the rest for a subsequent revision, and for another edition of the Bible, and in that edition, the octavo Reference Bible published in 1852, this was done, and a general revision of the revised headings made.

Here then in the autumn of 1848, when we came to the 8th of Acts, the question of altering the headings was considered and settled by the whole Committee. So the members of the late Committee on Versions assert it was settled. So the copy then given out, and the Bibles then printed, both testify. And I solemnly declare, upon my honor as a man, and my faith as a Christian, that the question was then and there considered and settled by the whole Committee, and settled unanimously, and for the reasons, and upon the principles, stated by them in their Report to the Board. It is no "unfixed half remembered" thing with me. The fact is as certain to me as that I collated the Bible, or that I was then in existence. The headings in the Song of Solomon were recast and adopted by the whole Committee, but how could this be after April, 1850, as the Secretary affirms, when those altered headings in the Pica and Brevier Bibles were then in print, and had been for months? The "belief" of the Secretary, then, that the alteration of the headings "was projected and carried through by the Sub-Committee and Collator," has not *the slightest foundation in fact*. The charge, for it amounts to this, is based upon an entire misapprehension of the facts in the case, and is a terrible expression of *injustice* to the Sub-Committee and to me. I call upon him, therefore, as a truth-loving man, as I believe him to be, and as one who would not willingly misrepresent the action of those who so long, so laboriously, and yet so pleasantly toiled with him in this revision of the Bible,—I call upon him,—to take back this unfounded and most unjust insinuation, and to do it as publicly as it has been thrown out by him.

I might stop here, but there are some other statements of the Secretary, to which I must advert, as equally unjust to the Committee, and as far removed from fact. He represents them as making chapter headings for "the whole Bible," and asserts that there is "not one or scarcely one, which did not seem to the Version Committee to need their improvement." This shows how loosely the Secretary speaks. Let the reader begin at Genesis, and compare the old and the new headings, and he will see that this assertion of the Secretary is made at random. He will find for example, in Exodus, that about one-half of the headings are precisely the same, and that the others are altered very slightly. Again, he asserts that "the chapter headings anywhere of the Canticles and Isaiah, so unlike those of all commentators, would leave many a reader in the *dark*, inquiring with the Ethiopian eunuch of whom the prophet was speaking, when the old headings would have served as another Philip to teach him." This really exceeds in extravagance anything said by the Baltimore Rector, or by the diligent student of Stapfer. The Secretary is most unfortunate in his Scriptural allusion. Let us take up the question of the eunuch, and turn to the chapter he was reading in Isaiah, and see where the true guide for him is, whether in the old or the new heading. Here they are, Is. liii. The old: "The prophet complaining of incredulity, exciteth the scandal of the cross, 4 by the benefit of his passion, 10 and the good success thereof." The new: "The Messiah despised and rejected. 4 His sufferings in our behalf. 7 His meekness, humiliation and death. 10 The benefits of his passion." Which, now, is the true Philip, the old which makes the prophet the suffering Redeemer, or the new which begins at this scripture, and speaks of the Messiah? To speak of these headings in Isaiah as the Secretary does, as leaving men in the *dark*, and as so unlike those of all commentators, is to misstate the facts in the case.

In answer to the question, "Why the Committee on Versions made such a book?" the Secretary says that, "being scholars and not constitutional lawyers, they considered the term 'version' in the constitution as applying simply to the *text*, the inspired part of the Bible, while the Board consider it as including the entire book," and that "with this *limited* view of the term version they felt at liberty to change the chapter headings and other accessories as they judged most likely to improve the book." Let us then look at the *enlarged* view taken of this subject by the Secretary and the Board—the "constitutional lawyers"—on this point—the men "who," in the language of the Secretary, "have eagle's eyes in the Society's ordinary work," and who, as he says, "consider the term version as including the entire Book," making the text, therefore, and the accessories alike intangible. We turn to the By-Laws of the Society, which have been thoroughly considered, and matured by constitutional lawyers, and adopted by the Board, and read: "The Committee on Versions shall, subject to the approval of the Board of Managers, prepare all titles and headings of chapters, notes and marginal references, in all copies of the Scriptures printed and published by the Society."—Page 10. Here the "constitutional lawyers" of the Board make it the duty of the Committee on Versions to do *the very thing* which the Secretary says they had no authority by the constitution for doing, and which they did because "they were scholars and not constitutional lawyers." Do the By-Laws, the product of the mature wisdom of the constitutional lawyers in the Board, make the word "version" include the accessories?

The Secretary cuts another Gordian knot in this way: The reason, it seems, why "the Board of Managers sanctioned such a Bible," was that they had "confidence in the wisdom and integrity of the Committee"—that "the work, when reported as *finished*, was said to have been prepared according to the rules sanctioned by the Board—the Report of the Committee was made at a business meeting—was long—leading portions, and not the details, were read—much of the language was technical, and could be but very imperfectly understood on a single reading." Now the simple facts are that the Committee nowhere say, in their Report, that the work had been thus prepared. They followed the rules generally, but they presented one instance after another, where they deviated from those rules, and gave the reasons for so doing, as the reader will find in their Report. The Report was read to the Board, and samples of all that was done were given, and the particular cases, to which objections have been made, were distinctly stated to the Board. And as to much of the language of the Report being technical, and therefore hard for the Board to understand at a single reading, I know not where such language is. The Report speaks of words, orthography, plural forms of nouns, of the article a or an, of proper names, compound words, italic letters, punctuation, parentheses, brackets, contents of chapters, head lines of the columns, marginal readings, references, and chronology, and other such like deep things, which it seems were too abstruse and difficult to be fully comprehended at a business meeting, and upon a single reading of the Report! But the Secretary, surely, labored under no such difficulty. He heard the Report twice, and certainly understood its statements, and yet he sanctioned this very same Bible.

In speaking of the late Committee of Nine, and of their sending for sundry papers, the Secretary says that "they sent for the book of the Collator, in which by agreement all the variations found were to be recorded. This book, however, was not, to their great regret, yet completed." This is a singular statement, and if it had been intended to mislead the reader, it could hardly have been more completely framed for that purpose. The reader would gather from it that I had violated the agreement—that I had not recorded all the variations found by me. Now the simple facts here are these. The books, for there are three large quarto volumes, in which I recorded all the variations and all the action of the Committee and Sub-Committee, are *my own private property*. My agreement, as has been stated in the Board, and in the presence of the Secretary, was, and is, to make a *copy* of these for the Board, and for this the Board furnished me with the books in which the copy is being made, and made as fast as I can do it. But it cannot be done in a day. Besides, according to the "agreement," I was to have *my own time* for doing it. I could not put my own private books into the hands of the Committee. But I wrote them a letter, giving them the reasons, and saying that I would copy from my books and send to them any information they wanted, or that I would appear before the Committee, if they wished it, and give them any and all *the facts* in reference to the work of the Committee on Versions, and the variations in the copies contained in my books, etc., but I heard nothing from the Committee of Nine on the subject.

I have but a word more in conclusion. In reading over the communications of the Secretary in *The Independent*, I have had a strange feeling. It has seemed to me impossible that I was reading the remarks of Dr. Brigham—impossible that the man who initiated this collation—who was conversant from week to week with the work of the Committee—who heard again and again the Report of the Committee—who praised so often and so eloquently the work of their hands, and sent his letters of commendation to the crowned heads of the earth—impossible that this man can now be arrayed against the Committee and their work. And yet it is even so, and we record the fact with deep regret, for we have loved and honored the man. We love him still, and can and will write in the sand all that has been painful to our feelings in his statements. The Bible question is far above all personal considerations. JAMES W. MCLANE.

Brooklyn, E. D., April 28, 1858.

Do only what is Right.—A clergyman in New England writes to us that he is a member for life of "The American Tract Society," and holds a certificate to that effect, and then asks whether he cannot vote at the coming anniversary of "The American Tract Society" *in New York*. He says his certificate was given in Boston, but what is the difference whether given there or in New Orleans?

We answer, that it makes no difference *where* the certificate was given, the only question is *by whom* it was given. If it is signed by the officers of the "American Tract Society" *in New York*, it gives the right of membership in the Society in New York. If signed only by the officers of the "American Tract Society" *in Boston*, it only confers membership there and not here. A member of a firm of nut peddlers formed by the name of "Brown, Brothers & Co.," would not thereby become members of the banking house of "Brown, Brothers & Co." in Wall street. And if our correspondent had been so unfortunate as to buy a note signed "Brown, Brothers & Co.," *supposing* it to have the security of the Wall-street concern, and should find himself in error, the only consolation he would get is "*Caveat Emptor*." He should have seen to that when he paid his money.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures:—Rev. GEORGE B. CHEEVER, D.D, (C.,) Rev. HENRY WARD BEECHER, (✻,) and Mrs. HARRIET BEECHER STOWE, (H. B. S.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

Our Own Correspondence.

NATIONAL ACADEMY OF DESIGN.

The Exhibitions of our Academy advance steadily from year to year in interest and excellence. Of course, many bad pictures will be shown in a country where men are educated not in schools, but in the field of actual endeavor and performance.

We shall mention pictures as they strike us, without a thought of precedence.

Mr. Durand exhibits his usual sober merit. With great knowledge, healthy rather than firm perception, and moderate but pure feeling, he always produces a cheerful picture, free from convention though not from repetition, just and valuable so far as it goes.

Kensett keeps his high place. His works are harmonious and simple, presenting a breadth of foliage, rock, sky, or water, a few objects well massed, which give repose to the mind and make a pure and deep impression. Compare them with the landscapes of J. M. Hart, which, with all their excellence, are a little confused and bewildering to the eye and thought. Kensett's color is glowing and decisive, while that of our grass-painters is somewhat thin and watery.

Gifford has also great largeness of conception. His pictures are ideal and imaginative, and make a very single mark on the mind. Lake Nemi is perhaps a thought too murky in color, and the foreground is not thoroughly explained; but the great spaces, the quietness, the general glow, and the force of the dark tree and buildings, leave us in no humor for complaining. The general effect of the picture is sufficient. No. 56 is a more complete success. Its sunny repose is unbroken. The dark tones which have hitherto embarrassed the painter, and which threaten rebellion in the foreground of the Nemi, are quite conquered in this picture, and made to perform their proper office, and give glory to the sunshine. These darks are hard to master, but, like brute forces in the world, they are essential; and our young artists weaken their work by dodging and softening when they should rather enrich and harmonize them without diluting their force. Hill's picture, No. 100, will explain our meaning, or Colman's, No. 122. The shadows make sunshine in a picture, as the ancients fabled Night the mother of Day.

We must except from our criticism of J. M. Hart, his Morning, No. 18, which is a unit in treatment, and in which the quality of his color is effective. The moist air, the morning freshness, need neither sunshine nor shade for their expression. The fallen wood is well massed, all is clear, and here is manifest in fullness, a quality which is wanting to give proper value to the good painting in his other works. They lack consistency and repose.

Hubbard's pictures always grow upon acquaintance. They are studies of quiet scenes and of the woods rather than the objects of nature. Their excellence is spiritual rather than material, and they are liable to be overlooked by a careless observer.

Coleman's Gulf in the White Mountains, No. 581, will also fail to receive the attention which it deserves. There is no standard of magnitude in it, no foreground object to measure by, and the aerial effect confuses distances. The real merit of the work is therefore comparatively thrown away, but it exhibits a feeling which, if it were distributed through the other works of the artist, instead of being concentrated here, would greatly enhance their value.

We feel inclined to complain of the young men that they give us too much foliage and too little earth; too little of the feeling of plains and hillocks, of gravel banks, ledges, and the shoulders of the hills. The character of the ground and its forms is in art what bread and meat are in our diet, and foliage compared with these solids is only a salad.

Wenzler, in No. 510, with singular mingling of strength and weakness, has well expressed the shadow and sunshine on a New England white house. Look quite past the bad elm trunks, and you will be struck with the truth of effect in the door-windows and entire front. The distant hills are also well rendered.

Shattuck's Twilight, No. 439, has more force of form and largeness of treatment than is usual in his pictures.

We must hasten to the figures.—Lambden shows great advance in execution. No. 72 is fine in form, rich and harmonious in color; but we feel a want of drawing and expression in the face. The picture, so strong as a whole, is weak where it should be strongest, and leaves us in doubt. For color, contrast its sober force with the glare of Hall's Snow Flurry, No. 229, or the washed-out quality in No. 80, by Hicks, or the brown head in 70, by Rossiter.

In No. 411, by Hicks, the head of a young girl relieved against the sky, is more transparent and unsubstantial than the sky itself, while her dress is mottled and gaudy, without force or purity.

In No. 627, a picture painted with great sincerity, Lambden leaves us again doubtful about the meaning of the sick face, and the head is the worst drawn part of his Little Knitter.

Bellows exhibits a pleasant picture, No. 150, which would be charming as a portrait, but has hardly interest enough for an ideal subject. It shows good drawing and feeling for vigor of form. Refer from it to No. 229, in which Hall has been unfortunate in form, color, and character. In still-life subjects, in flower and fruit painting, Mr. Hall's color and drawing are excellent, as we see in No. 569.

We must not overlook the little Non-resistant, by Bellows, No. 497, which lacks careful drawing in the head, while it is an expressive little picture.

Perry uses an unhappy conventional color, which gives him opaque skies and dingy skins. Craig has the same fault, yet his figure of Saul in 468 is strong, while that of Saul's master, David, is feeble.

Edmonds exhibits three pictures which need no commendation. They tell their own story, and have sufficient force of execution to reach their aim and enlist popular sympathy.

Peele exhibits several studies of children which seem the same we have seen so often. Huntington makes a similar impression. Gray shows that love for old methods and subjects of which we always complain, with his old excellence. Last year we had two Hagars in the exhibition. Now there are three. That of Mr. Gray has a wild intensity of expression in the face which raises it above the comely, dignified commonplace of his picture of last year.

Tait's Hunter, No. 182, is something better than quails. The Western woodsman is well characterized; the bear is a bear, and the manner in which he has secured the rifle of his enemy is "perfectly satisfactory." We are ashamed of the cowardly fellow drawing a bead behind the neighboring tree. We like a fair fight, and our woodsman with his knife looks quite equal to the emergency.

In the detailed perfection of Tait's flying birds we miss the flurry and confusion of sight which makes a mere mass of the whirring woodcock or partridge. These birds are almost too carefully painted.

Leutze, in No. 425, seems, as the Yankees phrase it, to have utterly "run out" into glass, marble, satin, and general upholstery.

No. 628, by Stone, is so pure and high in character that it commands increasing admiration in spite of a slightly disagreeable lightness in tone.

Wenzler's portrait, No. 121, is a remarkable study of character, a fine likeness, and good picture, though painfully elaborated.

A portrait of Dr. Storrs, by Carpenter, No. 223, is also excellent, well modeled and colored, quiet, dignified, with great force and subtlety of characterization.

The material energy of Elliott stands in strong contrast to this refinement in rendering of moral qualities.

Green's head of a child, No. 171, is weakened by an opaque blue background and a pink cloud, which reduce its color almost to ghastliness. It is a sweet face, with the living look of all Greene's subjects, but lacks the fresh vigor of childhood.

B. B.

FROM OUR WASHINGTON CORRESPONDENT.

The Railroad to the Pacific.

The Senate have had under consideration the Pacific Railroad bill, and by a close vote have postponed farther action upon it until the next session of Congress. It is a stupendous project, involving millions upon millions of dollars. Notwith standing this,it would easily pass both Houses, were it not for this same slavery question. Many routes have been surveyed, and voluminous reports have been printed by Congress. Already six large quarto volumes have been distributed, and five more are in process of publication. The whole subject, however, has been narrowed to embrace but three competing routes—the northern, middle, and southern. The question has become sectional from the very nature of things. Northern men will not consent to invest millions of the public treasure to build a road where the institutions through which it passes will prevent the building of villages and centers of manufacturing and mechanical pursuits, which are in themselves the great sustainers of these iron highways; while the South, looking to a future line of slave states extending to the Pacific Ocean, and too poor themselves to build a road connecting them, will not by their votes consent to have the tide of business and travel turned northward. It is too mighty an engine for the building up of free states to be placed in the hands of a free-labor people. Slavery would in a few years become a representative cypher in the Senate as well as in the House of Representatives. They have made a desperate fight over Kansas in order to obtain an equilibrium in the Senate at this time, for beyond this point they see the mighty strides which freedom is sure to take in the settlement of our great Western world. To give the North an iron pathway to the Pacific, just at this time, is to build up free states along its line as if by magic, and the power of slavery becomes broken for ever.

The central or compromise route, having its eastern terminus at St. Louis, is not congenial to the feelings of the Southern extremists either. Kansas settles the fate of Missouri either for slavery or freedom. The judgment of the country is, that it will be free. In that event, nothing is gained to slavery by a central route.

This question has not agitated the country as much as its great importance would have led us to suppose it would. The reason is found in the intense interest which has pervaded all parties, over the repeal of the Missouri restriction and the subsequent events in Kansas. That settled and out of the way, and this question, so important in all its bearings, would absorb the attention of the entire country. A route to the Pacific would receive a general acquiescence—*the* route to be selected would convulse the country. Action adverse to the South and slavery, by building a northern road, would form a great staple in the mad plan of the Disunionists. For that they would find no power in the Constitution. "Strict construction" and a negation of "internal improvements" by the General Government, would be instantly demanded. Southern disunion conventions would, in forming their bill of rights, (or wrongs,) allege this as a violation of the compact under that instrument; and this has been one of the conditions to which they have looked as a means of uniting the South in their suicidal scheme.

But in building a southern route they see no constitutional lions in the way. It can be covered by "strict construction," and is a military road for the use of the Government in the contingency of a war. Practically it can be worth little else, for it cannot pay a tithe of its running expenses for years to come,—a half century at least.

A Special Committee was appointed by the House during the last Congress to investigate and report upon the best route. We had Massachusetts in the chair, and the rights of the North were protected.

But no action was taken. He who is familiar with the inside work of legislation, will know the reason why. Slavery is king in these halls. Whatever is adverse to its interests is crushed by rules and parliamentary tactics, and if carried at all must be by an open stand-up fight and by a victory severely won. This Congress also has a Committee of Fifteen. The slave power has a working majority upon it. They will report, if the Lecompton battle leaves their forces in sufficient strength and unity to give them a chance of success. In the event of the defeat of Lecompton, the fire-eaters prefer a battle and defeat on this project. It is their disunion stock in trade, and will become their political thunder. The conservative Southern men prefer that it should rest for the present. Some are in favor of two routes,—a Northern and Southern—both to be built by the aid of the Government. This project will fail. One road at a time will be a sufficient load upon the shoulders of an Administration, in connection with the other interests of our great growing nation. Our public exchequer is already bankrupt, and unless our revenue or tariff laws receive an immediate and salutary modification, we shall be plunged into a national debt which it will take a generation to remove. It is questionable whether in the present state of our finances we can undertake the building of one such stupendous enterprise with safety.

The two Houses have agreed to adjourn on the seventh of June, and yet but little of the public business is done. The calendar is crowded with public and private claims, and none of the regular appropriation bills have been considered. From eighty to one hundred millions of dollars will be required to carry on the Government for the year to come. And yet Congress votes an adjournment in six weeks from this time.

If it adjourns by the middle of July I shall be mistaken.

The past week has been mostly spent in the discussion of a bill granting a police force to this ill-governed and corrupt city. Murders and riots are of daily occurrence. It is not safe to walk the streets in the evening. The city lives upon the Government, and of itself affords no protection to life or person. The spirit of party runs too high to secure an impartial administration of such municipal laws as they have, and the scoundrels who riot and murder are smiled upon by those in power. A Vigilance Committee, *à la* San Francisco, has been seriously talked of. The bill places the power of appointing the Chief of Police in the hands of the President, and is esteemed objectionable, by thus making it still more strongly partisan in its character.

Yours, Putnam.

Washington, April 17, 1858.

AMERICAN BIBLE SOCIETY.

Dr. Boardman's Paper.

[The following paper was submitted to the Board of Managers of the American Bible Society, by two of the members of the "*Committee of Nine*," Jan. 14, 1858. The signers, while concurring in the *Report* of the Committee, felt it due to themselves and to the subject, to present their views more fully than was done by the Report, and to offer some additional resolutions.]

The first article in the Constitution of the American Bible Society, is in the following words:

"This Society shall be known by the name of the 'American Bible Society,' of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the English language, to be circulated by the Society, shall be of the version now in common use." (1816.)

The question has arisen whether the 'standard edition' of the Scriptures recently issued by the Society, comes within the scope of this article.

It is agreed, on all hands, that by 'the version in common use' is to be understood what is familiarly known as King James's Translation of the Bible. Among the changes introduced into this version in the late revision, may be specified the following, to wit:—the text has in a few instances been corrected from the original Hebrew and Greek; the punctuation has been so altered in five places as 'to affect the sense;' the word 'Spirit' is uniformly made to begin with a capital letter where it refers to the Holy Spirit, and with a small letter where it denotes other spiritual beings or the spirit of man; the italics and brackets have been removed from the latter part of 1 John ii. 23, and that clause fully incorporated with the text; and the whole Bible has been supplied with a new series of contents of the chapters, and Running Heads of the columns.*

These changes have excited serious dissatisfaction. They are condemned by many of the best friends of the Society, as not warranted by its charter; and by a still greater number regarded as unwise and inexpedient. The attention of all parties is turned to the Constitution, and especially to its fundamental article already quoted.

Two opposite and incompatible theories prevail in respect to the powers and functions of this Society. According to one of these theories, the Society possesses certain inherent powers, in virtue of which it sustains a relation to the sacred volume analogous to that of a private editor of the Scriptures. It not only has the right, but it is bound to present the text in the purest attainable form; and to this end, it may avail itself of such results in Biblical criticism, as have the mature sanction of the Christian scholarship of the age; while it has plenary control over the uninspired accessories of the text, and may modify these at its pleasure. Inasmuch, however, as any change, whether in the text or its accessories, is, in itself considered, an evil, a sound discretion must preside over this matter; and no emendation be permitted except on weighty and conclusive grounds. Some such authority as this, it is argued, *must* appertain to the Society, or its petrified Bibles will gradually lose their hold upon the intelligence of the country, and become practically obsolete.

The fatal objection to this plausible speculation is, that it lacks authority. In the judgment of those who reject it, the true conception of the American Bible Society, is essentially that of a *Printing and Publishing Association*, organized for a specific purpose, and clothed with certain limited and defined powers, as set forth in its Charter. Its sole business is, to print and circulate the Holy Scriptures without note or comment; and the only copies in the English language to be circulated by it, must be of the version in common use at the date of its Charter. There is no hint in its Constitution, of any authority to *amend* this version; or so to modify the text or its surroundings, as to put a new meaning upon any part of it. The parties who framed this compact, and those who have since come into the copartnership, agreed to print and circulate the received version and nothing else. Had they seen fit to empower their agents to *alter* and *improve* the book they wished to circulate, this would have been included in the contract. The absence of any such provision, especially as the same is interpreted by the events now passing around us, shows that it was never intended to confer a power of this kind. Should the Managers of this or any other Society form themselves into an Association for the purpose of publishing and circulating a certain book, and thereupon employ a printer to carry their plans into effect, they would expect him to collate, from time to time, the best editions of the work, and to use all diligence in correcting the press; but they would think it a great stretch of power should he venture to alter the text or the notes on his own responsibility. What less than this will be done by the Managers of the American Bible Society, should they lend their formal sanction to the new 'standard edition!'

The claim, however, is, that the changes incorporated in this edition, are not inconsistent with the terms of the Constitution. On this point, let it be borne in mind, that it is no exclusive prerogative of the Board of Managers to expound the Constitution. The contributors to the Society's funds are all copartners, and are entitled to be heard on the question of the true purport and design of the compact. No inconsiderable portion of them allege that this new edition contravenes the original agreement, and is in derogation of their rights. They maintain that until the present juncture, the Board has never presumed to exercise any authority over the sacred text beyond that of preserving its accuracy and integrity according to acknowledged standard editions; that this is not only the limit of their authority according to the charter, but a restriction demanded by every consideration of reverence for the Bible, and of fidelity to this most responsible trust; since, if the principle here assumed be discarded, and the Managers are allowed to alter the text, at their discretion, in a single instance, the public can no longer feel any security as to the character of the Bibles issued by the Society. The discretion which to-day changes the pointing of five verses so as to put a new sense upon them, may to-morrow in the same way alter the meaning of fifty other verses. The discretion which, in this edition, admits the concluding part of 1 John ii. 23 into the text, may, in the next, expunge 1 John v. 7 from the text. The door once open, no one can tell where the work of innovation will end. The Constitution wisely closed and sealed the door; to violate the seal is to trample the Constitution in the dust.

Many who will be prepared to accept this reasoning in so far as the text is concerned, may incline to a different view as regards the *Headings* of the columns and *Contents of the chapters*. These, it is argued, cannot, upon any fair construction of the terms, be included in the controverted clause of the charter, "the *version* now in common use." And the Committee on Versions assume that, "as it is the text, and strictly nothing but the text, that constitutes the Bible," the Society has entire control over these accessories, and may modify, discard, or add to them at its pleasure. This revives the question of interpretation, and the point of inquiry, it will be conceded, is not the strict etymological meaning of the word 'version,' but in what sense did the founders of the Society use the phrase, 'the version now in common use.' If we can ascertain what meaning they and their successors attached to this language, we shall not be far from a satisfactory solution of this problem, and, happily, this point is one which can be settled beyond dispute. It will be easy to show that what they had in view, was, the received version with the accessories found in the standard English editions.

The Constitution refers to the 'version in common use' in this country in 1816. The founders of the Society had in view the *Bibles* which were then in circulation. A careful investigation of this point has shown, that from the year 1782, when Aitken printed what may perhaps be called the first edition of the English Bible in the United States, to the year 1816, every Bible in folio and 4to, and many in smaller size, except in cases 'where cheapness or convenience led to an omission of what are now called the accessories of the text,' contained the Headings to the columns, the contents of the chapters, and many of the references of the then current editions of the Oxford and Cambridge Bibles. In many even of the smaller volumes the *Headings* and *Contents* are printed in the two abridged forms generally found in the authorized English editions. In fact, all the large folios and quartos are expressly stated to be conformed, in all respects, to the last Oxford editions. The Bible published at Trenton by Isaac Collins in 1791, was supposed to be so exact a reprint of the English copy, that it was regarded in the light of a *standard* edition; and many subsequently reprinted by other publishers, were recommended because conformed to his edition, as well as to the authorized English edition. The Bibles issued by other Societies, especially by the Pennsylvania Bible Society, both before and after 1816,—certainly down to 1818—were actually printed from stereotype plates cast in England: as a general thing they contain the accessories, especially the contents of the chapters in full. This remark applies likewise to large Bibles issued by private publishers in 1816 and 1817;—while some of smaller sizes, have the headings of the columns only; and others the headings and also the contents of the chapters abridged, and some are without either.

Attention has been given, also, to the Reports of Bible Societies instituted previously to the year 1816. It would consume too much time to read all the extracts which might be made from these papers, in confirmation of the view just presented. Let it suffice to quote a single passage from the third Annual Report of the New Jersey Bible Society, in the year 1812. It forms part of the Constitution of the Society, and is very particular in its description of the Bible then in common use. "The Bibles or Testaments selected for publication or distribution shall contain no other additions to the text of the Scriptures than contents of the chapters, marginal references, and the tables of kindred, weights, and measures, usually published with the Bible."

The first Bibles issued by the American Bible Society were printed from plates given to it by the New York Bible Society. It is to be regretted that copies of the early issues cannot now be found in the library of the Society. Of the five volumes in the library printed between 1816 and 1821, inclusive, none are supplied with the full Contents of chapters, of the English editions. One in 12mo, 1816, bearing the imprint of the New York Bible Society, has abridged contents, many of which, so far as examined, vary from those in the English copies. Another for the same Society, in 12mo, 1821, seems to be a reprint of the edition of 1816;—while in this latter year, (1816,) Collins & Co. printed an edition in quarto with all the accessories; and another in 1817 in the same form, which also contained all the accessories. In 1812 the Pennsylvania Bible Society printed a 12mo, and in 1816 an octavo, with full Contents of Chapters, etc. Matthew Carey had printed editions in quarto in 1814 and 1815, with all the accessories.—Whether these books had rendered other editions, with the accessories in full, unnecessary at the time of the institution and first operations of the Society, cannot, perhaps, be determined. But the admission of the Headings of columns and Contents of chapters even in the abridged form, shows that the Bible in 'common use' contained more than the bare text of King James's Version. The first edition of the Scriptures issued by this Society with the accessories complete, was published in 1829-30.

It is well understood that the Bible in common use in 1816, was not an *exact* transcript of the edition of 1611. Many changes had been made in the intermediate period by the collation of standard copies, and especially by the labors of Dr. Blaney. This eminent divine and Hebraist, acting under authority of the University of Cambridge, made a thorough examination of the English Bible, the results of which were incorporated in an edition first published at Oxford in 1769, and subsequently introduced (it is said) into the various standard English editions. It has been stated that some thirty years afterward, Blaney's emendations and additions were thrown out, and the standard copies again conformed to the edition of 1611. This point requires further examination than we have yet been able to bestow upon it.

From this review it appears that the Bible in common use in the United States in 1816, was King James's Version, with its Headings of columns, marginal references, contents of chapters, and tables, not precisely after the original edition of 1611, but with such alterations as had been made by the collation of standard editions. This Bible the American Bible Society has published from the time of its organization, down to the date of the recent recension. It has been printed in different sizes, without the accessories and with them, in order to adapt the volume, in form and price, to the wants of different classes of readers. A very few editions, probably not more than two or three, were published in the early years of the Society's existence, with abbreviated Headings to the columns varying from those in current use. But as the plans of the Society were then but imperfectly organized, and it was dependent, in a measure, upon plates either belonging to the New York Bible Society or obtained from it, no adverse argument can be drawn from these exceptional instances. The whole current of the Society's practice has been to publish the simple text of King James's Version by itself; to publish it with the accessories in full; or to publish it with the abridged Headings and Contents of chapters, in one or the other of the two forms in which they appear in the standard English editions. To these forms the British and Foreign Bible Society has determined to confine itself. That great Institution, it is pertinent to add here, disclaims all authority to alter the Headings and summaries of the chapters, as may be seen by the following extract from a recent letter of the Secretary of that Society, to the Rev. Dr. Brigham: "I am sorry to find that you are in some perplexity concerning the alterations introduced into your standard Bible. You ask, whether we 'consider the accessories of the text a part and parcel of the authorized version.' You refer, I presume, chiefly to the chapter Headings.—It is generally, I think I may say universally, considered that the Chapter Headings are a necessary part of the authorized version. We should not think that we had any liberty to introduce any modifications. Indeed, we do not possess the power, as the privileged printers have the custody of the pattern copies, and they are responsible for the correspondence between the standard and the reprints. We cannot, as you are aware, print the English Scriptures for ourselves. All our copies are received either from the Queen's printers or the two universities." (London, Nov. 11, 1857.)

In this brief historical retrospect, reference has been made to two other Bible Societies of an earlier date than this Institution. The importance of this will be seen, when taken in connection with Art. xviii. of the Constitution of this Society:

"Art. xviii. The Board of Managers may admit to the privileges of an auxiliary, any Society which was organized, and had commenced the printing, publication, and issuing of the Sacred Scriptures before the establishment of this Society, with such relaxation of the terms of admission heretofore prescribed, as the said Board, two-thirds of the members consenting, may think proper."

Among the Bible Societies organized prior to 1816, were those of Pensylvania and New Jersey. Both of these Institutions had been engaged in publishing the Bible with the usual Headings and Contents of the chapters. By consenting, therefore, to receive them as auxiliaries, should they make application, the founders of the Society clearly indicated their sense of the phrase, (Art. i.) 'the version now in common use.'

If further testimony be required as to the meaning hitherto attached by the Society to the words in question, it is supplied in a most emphatic form by the Society's Annual Report for 1830—eighteen of the original Managers being still, in that year, members of the Board. In allusion to certain objections which had been made to some of the Headings, the Report observes: "The minion Bible, the one intended for general distribution, contains headings or contents to the chapters, which for the purpose of making a thinner and cheaper book, were omitted in the former minion Bible. The new nonpareil Bible also contains abridged headings to chapters, such as will serve as a partial index to the topics contained, without adding much to the expense. These headings referred to, as well as others published by the Society, are taken from King James' Bible, 'the version in common use,' mentioned in the Constitution. *The Managers would not feel justified in publishing any other headings than those found in this version.* These (following the example of the British and Foreign Bible Society) they have always felt at liberty to publish in the same way as they publish other uninspired helps, such as the title-page of the Bible, the order of books, the Monthly Extracts, and the Annual Report. None of these helps were ever considered by the Board as being what is intended by 'note and comment.' These headings, therefore, were contained in the *first* books issued by the Society, and have never been omitted, except for the sole purpose of saving expense. But the complaints for this omission have been so numerous, especially from poor families who had no concordance, that the Board have often regretted this sacrifice of utility to economy."

Again, in their Report of 1832, the Managers state, that to increase the cheapness of the Bibles, 'the headings to chapters have been partially or wholly omitted in some kinds;' but to meet the demand for larger and better volumes, they have determined to issue "three additional Bibles, viz. a quarto, a royal octavo, and a large page duodecimo. These books are all to be printed after those of similar size and type published by the British and Foreign Bible Society, and to contain the same headings to chapters and marginal references."

Here, then, are the grounds upon which it is maintained, that by 'the version in common use,' in the 1st Article of the Charter, is to be understood King James's *Bible*, with the usual Headings and Contents of the chapters. (1.) The Bibles in 'common use' in the United States in 1816, were supplied with these 'accessories'—save only as they were omitted in small Bibles for the sake of cheapness or portability. (2.) They were contained in the Bibles issued by the Bible Societies which existed prior to 1816. (3.) They were included in one or the other of the abridged forms, in the early Bibles circulated by this Society; and *in full* from the period when the Society felt itself warranted, in a financial way, to print Bibles of a more expensive character. (4.) The Board of Managers when called upon to alter some of these Headings, refused, on the ground that they "would not feel justified in publishing any other Headings than those found in this version."

To this conclusion, exception is taken, chiefly on two grounds. *First*, it is objected that "the Headings and Contents of the chapters in the authorized editions, are of the nature of 'notes and comments,' and, as such, are prohibited by the Constitution.

This objection comes too late. It has been shown that these accessories were adopted by the Society, and have been printed and circulated by it, at least in an abridged form, from the date of its organization until now. They may be of the nature of 'notes and comments;' but they are clearly not *such* notes and comments as the founders of the Society and their successors designed to prohibit. It was a part of the original compact, to publish them; and they have been sent forth in millions of copies of the Bible, with the general concurrence of the members of the Society. When called upon on a certain occasion to alter them, the Managers disavowed the right to do it. Now they have done, without solicitation, what, twenty-five years ago, they alleged they had no authority to do. Not only so, but to replace the old Headings and Contents of chapters with the proposed new ones, would be, it is maintained, to violate the Constitution. For these, like the old ones, partake more or less of the character of notes and comments. This inheres in the nature of the thing, and cannot be avoided. But the former accessories were included in the compact, and these are not. While the constitutional prohibition, therefore, is conclusive as against the new Headings, it is powerless in respect to the series which it is proposed to discard.

The second ground of objection referred to, is, that some of the Headings and Contents of chapters are insufficient, offensive in phraseology, or positively erroneous.

In reply to this it may be observed, (1.) That the proportion of Headings open to these animadversions, is not very considerable. (2.) No serious evil, it is believed, has resulted from the use of them. (3.) The Bible Society is in no sense responsible for them. It has simply to *print* according to the 'copy.' If the 'copy' embraces matters which fail to command its approval, it is better, nevertheless, to adhere to the copy and fulfill its contract, than to alter the copy and infringe its contract. (4.) The new Headings may, perhaps, be found as vulnerable as the old. That they lack the true *ring* of the ancient summaries, and are out of keeping with the terse, bracing old Saxon of the text, must be felt by every one who examines them. But this is not to be urged in disparagement of the collators. The difficulty appertains to the nature of the work, and would be invincible to *any* Committee. It were well, however, to remember that there is a negative as well as a positive way of inculcating error. And those who look in vain along the columns of the Old Testament, for the rich *Christology* of the earlier editions, will be apt to feel that the infelicities of the ancient Headings have been canceled at too great an expense. Taken as a whole, the cause of truth would fare better with the old Headings than with the new ones.

(5.) Nor can it be alleged that the ground here assumed must tend to *perpetuate* 'acknowledged errors' in the Bibles issued by the Society, and prevent all 'growth' even in the accessories of the text. The Bibles of our day, as already intimated, are more correct than most of the earlier editions, and the Headings have been improved. It is reasonable to suppose that the same gradual amelioration will go on. By degrees obnoxious Headings will give place to others, in the standard English editions. These, when accepted by the Christian public, may be incorporated, after due collation, in the Bibles of this Society. Changes made in this way would no doubt be deemed compatible with the spirit of the Constitution, and meet with general approval. But the case would be widely different should the Board challenge the right to banish all the old Headings and substitute others, at its own discretion; or, in other words, attempt to exercise the same authority over the accessories of the text, as that which is claimed by private editors and annotators. This more than doubtful power, which no one pretends to find in the letter of the charter, but which is supposed to reside in the Society as an original attribute proper to its organic existence, the Board can exercise, if at all, only under protest from a very large and influential portion of its constituency.

A few words may be allowed, in concluding this paper, on the question of *expediency* here presented. The observation has been frequently made in the progress of this matter, that the whole controversy resolves itself into the question of authority or power. This is so far correct, that if this point be ruled against the advocates of the new edition, it settles the whole case. The Society cannot be asked to publish a Bible which its constitution gives it no authority to publish. But if the decision be the other way, and the Managers satisfy themselves that they have the power, under their constitution, to issue this edition, the question, *whether they ought to exercise this power*, remains to be disposed of—and a most pregnant question it will be found. It may, peradventure, involve the very existence of the Society as a catholic and national institution.

The Board, it must be remembered, have to deal with *an existing state of things*. Eight years ago they were publishing Bibles which gave general satisfaction to their constituents and to the Christian people of this country. Animated by a laudable zeal for the purity of the sacred text and its accessories, they ordered a collation of standard editions of the Bible, with a view of preparing an edition of the highest attainable accuracy and completeness. This work was confided to a learned and able Committee, who bestowed upon it an amount of labor and time and care which entitle them to the gratitude of all true friends of the Holy Scriptures. The edition thus prepared had been for some few years in circulation before the public attention was called to the number and extent of the particulars in which it varied from previous editions. The note of alarm once sounded, this question soon passed into the current discussions of the day; and it is now agitated with a vehemence which imperils the well-being of the Society. There is a wide-spread conviction that the Committee engaged in the late revision, have gone beyond the constitutional powers of the Society, and made alterations both in the text and its accessories, which contravene the fundamental article of its charter. This feeling is neither local nor sectarian. It prevails in various parts of the country, and in different branches of the Church. It has found expression in the proceedings of auxiliary Bible Societies, in the formal action of ecclesiastical bodies, and in numerous communications, oral and written, addressed to the parent Institution. It will not do to treat the sentiment as a mere caprice or prejudice. It is entertained by men of the highest character for learning and piety, steadfast friends of the Society, and on every ground entitled to a respectful hearing, where the question is concerning the powers conveyed to the Society by the Constitution. It were worse than idle to attempt to coerce men of this stamp, or the churches they represent, into the support of a policy which they believe to be without authority from the charter.

All they demand is, that the Society shall go back to its former position; that it shall stand precisely where it stood from 1816 to 1851, and do its work on the same principles which it faithfully adhered to for thirty-five years. If this reasonable request is denied, all present indications point to a disruption of the Society as inevitable. It may still exist, and persons of various denominations may continue to co-operate with it. But it wil cease to be a great national institution, and a bond of union among the Protestant churches of the United States.

It is for the Board of Managers to decide, whether they have the *moral right* to pursue a course which must thus jeopard the priceless interests committed to their care. They can recede without reproach to the eminent men engaged in the late revision, and without losing the very valuable results of their labors. Is it too much to hope, that these distinguished scholars and divines, whose work is brought under review in the present discussion, will, in the existing circumstances of the case, counsel the Society to return to the publication of the Bible as it was prior to the recent collation?

As essential to carry out these views, the following resolutions are respectfully recommended to the Board for their adoption, to wit:

"1. It is the judgment of this Board, that the American Bible Society has no authority, under its present Constitution, to make any changes, either in the text of the English Bible in common use at the date of its organization, or in the accessories of the text, except as the same may be warranted by collation with acknowledged standard editions of the Sacred Scriptures.

"2. The present Standard English Bible of this Society is hereby recommitted to the Committee on Versions, with instructions to re-collate the same with the standard editions enumerated in the report of that Committee, to wit: recent copies of the four leading British editions, viz. those of London, Oxford, Cambridge, and Edinburgh; together with the original edition of 1611, and the Royal Octavo edition issued by this Society in 1847. It is further directed, that in respect to the text itself, with the orthography, capital letters, words in italic, parentheses, brackets, and punctuation, the American copy shall be conformed to the recent British copies, or a majority of the same; and such headings and contents of the chapters may be adopted as have the sanction of any of these authorized editions. It shall be competent to the Society, however, to use the abbreviated headings and contents of the chapters, as the same are found in former issues of this Institution, and in various British editions; or, at the discretion of the Board of Managers, to print Bibles and Testaments without these accessories.

"3. The Committee on Versions shall report from time to time to the Board of Managers; and no changes shall be incorporated in the Bibles issued by the Society, until the same shall have received the formal approval of the Board.

"4. The collation herein ordered, and the publication of the Revised Edition, shall be made with as little delay as circumstances may permit. While this work is in progress, the Society shall confine itself, so far as may be practicable, both in the publishing and the gratuitous distribution of English Bibles, to editions conformed to those issued by it anterior to the late revision; and when completed, the printing of the present standard edition shall be discontinued.

"Henry A. Boardman,
James Lenox.

"New York, Jan. 14, 1858."

Note.

In the progress of this controversy, frequent reference has been made to the Society's first edition of the Bible, in 12mo, printed in 1816, from the plates of the New York Bible Society. This edition has been cited to show that the Society exercised, at that period, a plenary discretion in respect to the Headings and Contents of the chapters. It has even been stated, somewhat unguardedly, that "in much the larger parts of the book these Headings, etc., were altogether new, and not conformed to any known previous editions, but original with the editor."

Since the above paper was written, this Bible of 1816 has been carefully collated with a London 12mo printed by Eyre & Strahan in 1817. The following are the results.—1. Designating the English Bible as No. 1, and the American as No. 2;—No. 1 has the summaries in the first abridged form, commonly used in the British Bibles. To the 8th chapter of Judges, No. 2 has the summaries in full: there are 19 instances in which it departs from No. 1, some of them very slight; others omissions, or changes in the phraseology.

2. From the 8th of Judges to the close of the vol., the Contents of the chapters in No 2 (except as indicated in 3, below,) are very much abridged. These abridgments are, in the majority of cases, taken *totidem verbis* from No. 1, or frequently from the headings of the columns in No. 1. (There are no headings of columns in No. 2.)

The differences which can be traced to neither of these sources amount to 60—total 79.

3. The contents of the chapters in No. 2 are omitted entirely from the books of Psalms, Proverbs, Ecclesiastes, Lamentations, the three Epistles of John, Jude, and the Apocalypse. They are also omitted in No. 1 from chapter 8th to chapter 25th of Proverbs.

4. On examining the abridgments in the second form by a London and an Edinburgh copy, it is found that these do not agree together; and that those of No. 2 are taken from neither.

There are in the Bible 1,189 chapters. Deduct the chapters in No. 2 which have no summaries, 228 minus the 15 which have none in No. 1, there are remaining 976 chapters. Of these the summaries in the Bible Society's edition differ from those of the English edition in 79 chapters; and they are copied from the English editions in 895 chapters.

From these facts the following conclusions may be fairly deduced:

1. It was the design of the American Bible Society to print the ordinary Bible with the usual accessories. Wishing to commence operations as speedily as possible, they seem to have taken the plates of the New York Bible Society, without much examination.

2. Both these Societies wished to make a *cheap* volume. The Bible they published has 1,086 pages, (to the 8th chapter of Judges, 250.) Had there been no abridgment nor omission of the summaries, the volume would have gone to 1,200 pages.

3. The 60 instances where they vary from the contents of chapters in the English editions, show that there was a desire to present a summary of the whole chapter, no clause given in that edition being sufficiently comprehensive.

These inferences seem to be legitimate from the premises, and verging toward certitude in the proportion of 895 to 79. And the whole investigation shows that no use can fairly be made of the Bible of 1816, by way of invalidating the principles affirmed by the Board in their recent action upon this subject.

* These changes are all enumerated in the Report of the 'Committee on Versions.'

Wilberforce University.—In Wilberforce University, Ohio, opened for colored students, where there are seventy students coming from fifteen different states, there has been a revival the present year, in which about thirty have been converted. Twenty-three of the students are emancipated slaves from the far South, who have been set free for the purpose of being educated—freed, doubtless, by their real fathers.

THE FOURTH WARD INDUSTRIAL SCHOOL,

AT 181 CHERRY STREET.

IT is well known to the public that this school has been doing now for four years a very beneficent work among the poor children of the Fourth and Seventh Wards.

The ladies engaged have contributed gladly their means and their time for the education and the Christianizing of these destitute little creatures.

They have seen numbers take places of honest labor in the country, under religious influences, and others starting in a decent orderly course of life in the city.

Not more than *two* out of five or six hundred little girls, from the worst districts of the city, who have attended the school, are known to have fallen into vicious courses.

Engaged in an enterprise of public benefit, the Directresses feel that they have the right to appeal to the public for aid, and they are persuaded that many persons would contribute to the school, if they only knew that it was in need. At least one thousand dollars are needed now to carry the school through the summer and autumn. It should be stated here that all the Industrial Schools are *entirely independent* pecuniarily of the Children's Aid Society, and are supported by their own subscribers.

All donations may be sent to either of the officers of the school, or to this office, marked "Fourth Ward School."

C. L. BRACE, Sec'y.
Children's Aid Society, 11 Clinton Hall, Astor-Place.

CORRECTION.

MESSRS. EDITORS: In your issue of Nov. 26th, 1857, is a brief editorial, headed "The Metropolitan Police," in which reference is made to a communication from my associate, Rev. G. A. Perkins, which communication is found in the November number of the *Missionary Herald*. In this editorial my associate is spoken of as "Rev. Dr. Perkins." A little thought, or a little consultation of maps, would have shown the writer of the article the "*Albustan of Turkey*" can have very little connection with the labors of Rev. Dr. Perkins, who resides in Oroomiah, Persia. Besides the closing paragraphs of the communication referred to in this editorial, are dated at *Marash*. Now, Marash is one of the stations of the *Southern* Armenian Mission, and Albustan is an out-station of Marash, and the writer of the letter referred to is Rev. G. A. Perkins of Marash, Turkey, and not Rev. Justin Perkins, D.D., of Oroomiah, Persia. The former has been on missionary ground about three years and a half; the latter has been on missionary ground over twenty-four years. See *The Independent* for Dec 10th, 1857.

Respectfully yours, A. G. B.

Religious Intelligence.

INCIDENTS OF THE REVIVAL.

The Bethel Ship, New York.—The work of God continues among the Scandinavians and other seamen attending the Floating Bethel in this city. It is not confined to seamen, though some twelve or more of these have come to Jesus Christ. A number of landsmen also have been led to see the sinfulness of sin and to lay hold on the hope set before them in the Gospel.

The Receiving-Ship "Ohio."—It was stated at the Old South Chapel, Boston, on Saturday, that seventeen hopeful conversions had occurred within a short time on the receiving-ship Ohio, at the Charlestown Navy Yard. A gentleman also stated at the same meeting that, in his business correspondence, considerable religious intelligence had been communicated. The parties would first write about their business, and then speak of their own conversion, or of the revival. Such letters were received, he said, almost every day.

A Hard Creditor Softened.—A judge from Indiana had obtained judgment for a debt and an order to sell a debtor's property, and went to Cincinnati for that purpose. The debtor offered him half the amount in cash, if the Judge would wait six months for the balance. He replied, "No, I can't wait, the property must be sold!" While waiting a day or two, the Judge stepped into the "union meeting." He was there deeply impressed, then went to a Christian lawyer of the city, and told him to take off $1,000 from the amount, and let the other party pay what they could down, and the balance in *one, two,* and *three* years!! "For," said the Judge, "I must hasten back to Indiana and establish a business men's prayer-meeting." The Gospel has lost none of its power!

"Hallelujahs" in the Streets.—A revival of great power has been in progress for some time past in Portsmouth, Va. Numbers are professing conversion daily, while hundreds are asking an interest in the prayers of Christian people. We learn that it is now no strange thing to hear the shouts of "hallelujahs," especially amongst the colored population, in the streets.

A Remarkable Conviction.—In a letter from Peekskill, N. Y., the writer mentions the following instance:

"One evening the subject was the question of the Philippian Sailor. The audience was large and intelligent. At the close, an expression being desired, what a spectacle! Some of the first and hardest persons rose; some who had previously withstood all influences. A man of giant frame and power, and a foreman in one of the large foundries, *literally cried out.* The effect was electrical. It went through the whole house. The audience seemed overwhelmed. A thrill, a sob, pervaded the assembly. Every person was moved. So great was the feeling, so all-sweeping the tide of emotion, that the pastor stood for some time in utter silence. He soon felt compelled to close. And scarcely had he reached his boarding-house before a violent rap was heard at the door; and who should appear but this man of giant proportions! 'Mr. Hawley,' he at once exclaimed, '*do* pray for me; you *must* pray for me; I am *lost* if I do not find mercy *to-night*!' He did pray with and for him about an hour, when he left beginning to rejoice. And what distress characterized that hour! It was a *giant in agony.* And what confessions! He told God he had profaned his name more that day, more from spite and anguish,—such was the distress of his mind—than any day of his life; that his mouth had been full of cursing all the day; that he had kept from the meeting the previous evening, lest he should be moved; that he had been a subject of prayer from the cradle; that he had sinned as few mortals ever sin. His confessions were fitted to make one shudder."

An Aged Convert.—Rev. Wm. A. Smith baptized in Stonington, Ct., during the month past, a colored disciple nearly or quite 100 years old. She had been a slave to four different masters in the state of New York, while slavery existed here. Now she is rejoicing in the liberty of the children of God.

"Found a Fortune."—A lad, some fourteen years of age, having lost his parents in England, came to America, two years ago, alone, a stranger in a strange land. He went to Bloomington, Ill. On the first Sabbath evening of this month he was baptized into the fellowship of a Baptist church in that place. After his baptism he stood before the great congregation with a face radiant with joy, and made the following statement: "My friends, two years ago to-day, I left my native country and surviving relatives, to seek my fortune, and, thank God, I have now found it."

Prayer-Meeting in a Billiard-Room.—A lady residing in the vicinity of New York, and well-known in the fashionable world, the wife of a prominent citizen of the city, has testified her interest in the revival, by converting the elegant billiard-room attached to her house into a place for prayer-meetings, in which her neighbors are invited to participate daily. This must be regarded as quite an improved use of the room. The influence of prayers will be much more salutary in her family than that of billiards.

The Firemen.—In Hartford, Ct., prayer-meetings are held at the engine houses, and there appears to be a prevalent feeling of thoughtfulness on the subject of religion among the firemen. A general firemen's prayer-meeting was called on Saturday evening, through the daily papers, to be held at the hook and ladder house.

None Left Out.—We learn from Hadley, Mass., that in one part of the town, called New Boston, there is scarcely one head of a family left, who is not rejoicing in hope.

Montreal.—A recent number of the Montreal *Witness* says:

"There never was such a week of prayer in the history of this city as the present week; may the fruits be seen in the revival of pure and undefiled religion the conversion of souls, and a great increase of Christian love and effort."

The Revival in New Orleans.—The religious movement has at length reached New Orleans. The New Orleans *Picayune* says:

"It has been a rare attraction which, in New Orleans, has called any considerable number of men of business, gentlemen of leisure, or laboring men, from their usual routine of pleasure or labor, during the interval between Monday morning and Saturday night, to visit our churches. The change at the present moment visible here, is the apparent disappearance, to some extent, of what may be termed a characteristic indifference, and the growing cordiality manifested between churches of different creeds. At the prayer-meetings now held each day, at different hours, in different places, and all attended by large numbers, are to be seen quite as many men as women, and the line of denominational division in these reunions seems to be almost entirely broken down."

Prayer-Meeting in a Gambling-Saloon.—At Ripley, Ohio, the proprietor of a gambling-saloon was recently converted, at whose request a daily prayer-meeting was organized in his rooms, and is still carried on with great animation.

The Revival known by its Fruits.—In one of the Boston papers it is stated that a Universalist preacher objected to the revival on the ground that it was simply a revival of religious exercises, and not of moral practice; that there was much prayer, but no practical repentance. At one of the prayer-meetings, subsequent to this, allusion was made to this objection by some of the speakers, when a middle-aged man residing in South Boston rose, and with emotion said he could not sit still and hear that charge made. The revival, as experienced by him, had led him to close a house which for two years had been constantly open for the sale of liquors. That house was now shut, and his family were engaged in other business. *He* knew that the revival had produced results.

Universalists.—We learn that a very unusual interest exists in the Universalist society in Newburyport, Mass.: "Their social meeting on Sunday morning was so crowded that full a hundred persons were unable to obtain admission to the vestry, and the meeting was adjourned to the church, which was well filled, and as one after another urged that they should live for a higher and better life—and as they related their experience, men and women were melted to tears."

Revival among the Cherokee Indians.—A few evenings since, one of the Baptist meeting-houses in Cincinnati was crowded to hear a Cherokee Indian, named Mondicier, who related his religious experience and told of the saving power of the Gospel of Christ among the people of his nation, three hundred and fifty of whom had been converted and baptized since January. His remarks, which were listened to with great interest, were concluded with an earnest appeal to the unconverted.

Result of Discussion.—It recently has been stated in one of the prayer-meetings in this city, that a club of profane infidels in Andover, Mass., were recently discussing the subject of baptism, and using the Bible to ascertain what it said about the matter. The result of their study to know what it taught on baptism led six or seven of them to exercise faith in the Word of God, and in Christ, and now they are rejoicing in the Savior.

The Germans.—In Lawrence, Mass., between thirty and forty Germans have recently joined the Central Baptist church on profession of their faith.

Interesting Baptism at Newburyport, Mass.—Ninety-seven persons were recently baptized by immersion at Newburyport, Mass., the occasion being one of remarkable interest.

As many as 8,000 or 10,000 spectators were present, covering the wharves, the shipping, filling hundreds of moving boats in the Merrimac, and covering the roofs of houses and sheds wherever a view of the unusual scene could be obtained. The converts marched in procession from the church to the river, dressed in baptismal robes of black silk with white collars. About an hour was occupied in the baptism. Ten others who had been previously immersed, were admitted to the church at the same time, making 107 in all. The concluding services were performed in the Unitarian church, the largest in town, which was filled as it had not been since John Quincy Adams gave a Fourth of July address in it, twenty years ago. The ceremony of admission consisted in giving the right hand of fellowship to each individual separately, with personal remarks to each. Rev. Mr. Pike, by whom the rite of baptism was performed, afterwards addressed the new members collectively, and holding up the Bible, said, "I present you here the creed of our church. Turn to these pages. Study and read here your duties. We bind you by no dogmas; we ask you to believe nothing that we say, unless you think it to be in accordance with the inspired word." It was the most interesting occasion of the kind ever known in that section of country.

The Revival and the Temperance Cause.—The revival is awakening an interest on the subject of Temperance, and bringing men back to sobriety and the Gospel, when all other means have failed. Nearly one thousand persons in Hartford have signed the pledge since the meetings were opened a few months since. It was stated in the noon prayer-meeting at the First Baptist church in that city, by one of the persons who took part in it, that he met a man on the sidewalk who had recently left off drinking and signed the pledge, and asked him "how he got along?" "Very well," was the reply, "for I have found the Savior." Would that man have "found the Savior" had it not been for the pledge?

"Watchman, tell us of the Night!"—The watchmen in Portland, Me., are holding prayer-meetings in the watch-houses. At Skowhegan, in the same state, men shut up their stores and go to prayer-meeting at 10 o'clock in the forenoon. A man in Bath has converted his bar-room into a place of prayer. All along on the Kennebec the work of God is going on. In Norridgewock, when a court was held, the judge, lawyers, and many others in attendance went to the house of prayer in the evening.

Attempted Disturbance at a Baptism.—We learn from Providence, R. I., that at Thuber's Pond, where a number of persons from the Fourth Baptist church were about to be immersed, 3,000 persons assembled themselves, half of whom were Irish. A lady named Miss Carroll, who was converted from the Catholic to the Protestant faith some time ago, was one of the persons to be baptized. On entering the water she was saluted with cries of "Kill her," "Drown her," etc., the crowd being with difficulty kept behind a rope which was drawn to keep them from the shore. After the ceremony, the carriage which conveyed Miss Carroll to her residence was followed by a large crowd of Irish. The presence of the police, however, prevented any further disturbance.

More than a Pledge Needed.—Mr. Marshall of Kentucky, better known as Tom Marshall, a politician of remarkable eloquence and marked peculiarities of character, while a member of Congress contracted drinking habits, which threatened his ruin. As a remedy, he took the temperance pledge, and became distinguished as a public advocate of the cause. After several years abstinence he fell into his former habits. Recently, at Cincinnati, in a lecture on Temperance, he made the following allusion to his early resolutions and his attempts to carry them out:

"Every word of that was written in the deepest sincerity. It was felt most heartily. I was confident in myself. When I look back upon that speech I see in it a boasting, vaunting tone that makes me feel ashamed. In that speech I defied a demon—I defied the devil—and the devil attacked me and I fell, like Lucifer, through pride. I needed the lesson to teach me not to rely wholly on myself. But I have 'come to myself,' in the beautiful words of that beautiful book which we call the Bible. I go out now in an humbler mood, and modestly seek a support outside of myself. I lean upon a stronger arm than mine. It was to strengthen myself in this last effort that I delivered this address to-night, for I feel that if I fall now, I shall fall never to rise."

The Legislative Prayer-Meeting in Albany.—A correspondent writing from Albany thus refers to the prayer-meeting held in the Capitol by members of the Legislature:

"Some members of the Legislature meet for prayer at 8½ in the morning at the room of the Court of Appeals. It is opposite the Senate Chamber, and the voice of supplication and praise to the Almighty is now heard early in the halls of our capital. They are novel but holy sounds, and greatly needed among our legislators. This room has its walls adorned with the portraits of eminent jurists, among them Chief-Justice Jones, Judge Kent, etc., and I really imagined that these great departed men were looking down with wonder and complacency upon the scene of prayer. Doubtless, other legislative bodies will imitate this religious example set by the great state of New York."

There are in the House about forty professors of religion, and some in the Senate. Several of our ministers and citizens are in the habit of attending and uniting with our brethren of the Legislature in prayer and praise. One of our city pastors, in a short address at one of the meetings, said that when he was once making a voyage at sea, the captain of the vessel asked him to conduct daily worship in the saloon whenever the weather permitted. It was done nearly every day through the passage. After the service of the first day, one of the passengers, a pious lady, took the minister's hand, and with tears in her eyes, said to him, "Oh! sir, I feel that we need have no fears about the safety of our voyage, now that we have God in the ship." "So," continued the speaker, "I feel that we need have no fears about the state, if we have God in the Capitol!"

Conversions at Sea.—We learn that the captain and entire crew (thirty persons) of a ship lately arrived at New York, had been converted upon the sea, without any obvious special instrumentality.

CONGREGATIONAL.

Installation in Eastford, Conn.—(*Correspondence of The Independent.*)—Rev. Charles Chamberlain, late of Ashford, Conn., was installed April 14th, as pastor of the church in Eastford, Conn. The services of the installation were as follows: Reading of the Scriptures and the Introductory Prayer by Rev. E. H. Pratt of East Woodstock; Sermon by Rev. T. T. Waterman of West Killingly, from 2 Cor. ii. 2-4—"But we are helpers of your joy;"—an excellent sermon, worthy of the author; Installing Prayer by Rev. J. W. Sessions of West Woodstock; Charge to the Pastor by Rev. Francis Williams of Chaplin; Right Hand of Fellowship by Rev. H. B. Smith of Abington; Address to the People by Rev. George Soule of Hampton; Concluding Prayer by Rev. D. M. Elwood of North Woodstock; Benediction by the Pastor. S. B. H.

Marblehead, Mass.—There has been a difficulty in the Orthodox Congregational church at Marblehead, of which Rev. Mr. Allen, formerly of South Berwick, is the pastor, which has resulted in a division in the church, the minority holding services in Lyceum Hall, where different ministers have officiated.

Montreal.—At the annual meeting of Dr. Wilkes's church, the following results were reported:

"The admissions to the church in 1857 were 35. The collections for church purposes amounted to £1,726 16s., which sum was appropriated for current expenses,—the reduction of the debt and internal alterations and improvements of the building. The amount contributed to the Fellowship Fund was £43 3s. 2d. The contributions to objects connected with the denomination, such as missions, the Theological Institute, and aid to country churches, were £311 For religious and benevolent objects, outside of the denomination, the contributions, so far as ascertained, were £399 15s. The Sabbath school was stated to be in a prosperous state, the average attendance for the year having been 174. Five persons connected with the school have been added to the church."

Montpelier.—Rev. W. H. Lord of Montpelier, Vt., has refused a $4,000 call to Cincinnati, Ohio, and his present parish has raised his salary to $1,500, and subscribed $15,000 to build a new church.

St. Charles, Ill.—(*Correspondence of The Independent.*)—Rev. G. S. F. Savage was dismissed from the pastoral care of the Congregational church in St. Charles, Ill., by a council held on the 12th of April. He has labored in St. Charles more than ten years with much success, and was greatly endeared to his people, who part with him very reluctantly; but the state of his health demanded a respite from labor, and a removal to a new field. He has accepted a call from the Congregational church in Kewanee, Ill., and after a vacation of several months expects to settle there.

Plymouth Church, Brooklyn.—On Sunday last an interesting scene occurred in this church, occasioned by the reading of the unusually large list of persons propounded for admission to membership, on public profession of their faith in Christ. *One hundred and sixty-two* is the number of those who are to be received into the church on profession at its next communion, (next Sabbath,) and *twenty-five* by letters from other churches. This large accession is part of the fruit of the revival which has been in progress here for some months past. Among the applicants fourteen persons, who have expressed a preference for baptism by immersion, will be baptized by Mr. Beecher-to-morrow (Thursday) evening, in the Baptist church in Pierrepont street. The celebration of the Lord's Supper, usually held every two months, (as in May and in July,) will be held also in the intervening month of June, owing to the deep religious interest in the congregation. Of the large number of recent conversions, between twenty and thirty occurred in the Sabbath school.

Williams College.—The Pittsfield *Sun* says it is understood that President Hopkins will perform the duties of the new Professorship of Christian Theology in Williams College, so liberally endowed by Nathan Jackson.

Milford, N. H.—At the installation of Rev. S. C. Kendall, the sermon, preached by Rev. R. S. Kendall of Concord, from the text, "Let him that heareth say, Come," was an appropriate and effective effort. The exercises were deeply impressive, and listened to throughout with marked attention. Mr. Kendall, who is an able minister, enters upon his duties under peculiarly favorable circumstances.

PRESBYTERIAN.

North Presbyterian Church, N. Y.—At the communion service in the North Presbyterian church (Rev. Dr. Hatfield's) held on Sabbath evening, the 25th inst., 70 persons were admitted on profession of faith, and 12 by certificates from other churches. Of those on profession, 33 were males and 37 females; 19 received the ordinance of baptism; 25 were under, and 45 over 20 years of age; 39 are heads of families. At the communion in February, 69 were admitted, and in December last 23; the entire number thus admitted being 174 since that time.

Adhering to the Assembly.—Rev. Dr. Dashiell, Rev. D. Logan, and Rev. J. B. Logan asked and obtained letters of dismission from Holston Presbytery, Tenn., at its last meeting, in order to connect themselves with some Presbytery that adheres to the General Assembly.

Dayton, O.—Rev. Dr. Thomas of New Albany, Ind., has been invited to take charge of the First church, Dayton, Ohio, made vacant by the removal of Rev. Mr. Brookes to St. Louis.

The Slavery Organization.—The body of Southern seceders from the New School organized themselves at Knoxville, under the name of the "United Synod of the Presbyterian Church in the United States of America." The whole number of delegates present was 22, of whom 12 were clergymen, and 10 laymen, representing three Presbyteries in Virginia, four in Tennessee, one in Alabama, and three in Mississippi. Rev. Dr. Charles H. Read of Richmond, formerly of this city, was fitly chosen Moderator. In their Declaration of Principles, they take the ground that the subject of slavery shall be for ever ignored in their body, and that they will extend the right hand of fellowship to all Presbyterians, whatever may be their views on this subject, provided they will say nothing about it.

Frankfort, Ky.—Rev. Eli B. Smith has received a call from the Presbyterian church of Louisiana, Mo., and has removed from Frankfort, Ky., to that place.

Baptism of an Israelite.—An interesting incident of this kind was witnessed in the First Presbyterian church of this city, on the last Sabbath morning. The pastor, Rev. W. L. Breckinridge, observed that he was about to perform a service which had rarely been granted to him in his long ministry with that congregation—the baptism of one of the children of God's ancient people. Not a few then present would recall with mournful pleasure, that some years ago there had stood up in that spot a young Jewish girl, to profess the faith in Christ. She afterwards became the honored wife of one of our excellent ministers, and having acquitted herself most acceptably of the duties of that important and difficult station, had passed away in the precious hope of the Gospel. Here was another example of a person brought up in the Jews' religion embracing the Christian faith, assured that he has found in Jesus the promised Messiah, and by grace has also found him precious to his soul.—*Presbyterian Herald.*

EPISCOPALIAN.

Episcopal Parsonage.—An elegant residence is being erected by Bishop Eastburn, on a site on Tremont street, adjacent to the Winthrop House, Boston. The lot is the same about which much trouble and remonstrance were caused some time since in consequence of the owner or lessee commencing the erection of a bowling alley.

Diocese of Iowa.—A parish has recently been organized in the town of Independence, Buchanan county, by the Rev. B. R. Gifford, Missionary at Cedar Falls and Waterloo. The first service of the Episcopal Church here, was held by the Bishop a year and a half since. The town is on the line of the Dubuque and Pacific Railroad, and already contains upwards of a thousand inhabitants. The prospects of the new parish are unusually promising.

Diocese of Ohio.—The average number confirmed by Bishop McIlvaine on his present visitation has thus far been much larger than usual. In Zanesville, *thirteen;* in Painsville, *twenty-one;* in Euclid, *nine;* Trinity church, Cleveland, *thirty-seven;* in Grace church, Cleveland, *eleven;* in St. Paul's church, Cleveland, *sixteen.*

Effects of Revival.—We are happy to see that one of the good effects of the present times is to induct our good Episcopal brethren into the use of extempore prayer. Speaking of the exercises at the Church of the Ascension, an exchange paper says:

"It is remarked that as to the mode of conducting the services, the ice has been fairly broken, and the experiment of preaching and exhorting, without reciting all, from 'Dearly beloved' down to the 'lesser benediction,' has been happily made. At all the services a large body of worshipers were present."

METHODIST.

Methodism in New Orleans.—A letter from New Orleans gives an interesting account of the rise and progress of Methodism in that city. It shows the efficiency of concentration of effort, and proves the benefit of sometimes relaxing the rigidity of rule where peculiar circumstances seem to demand it. The provision made for continuing the same preachers in a city circumstanced as New Orleans was doubtless wise, and has been the means of giving them an influence they might never otherwise have acquired.

New Jersey Conference.—The Educational Committee offered a set of resolutions dissolving the patronizing relations sustained by the Conference to Dickinson College; also in favor of taking measures toward liquidating the debt on Pennington Seminary. Considerable debate ensued, in which A. E. Ballard, of the New Jersey conference, made some earnest remarks on the subject. The report was finally adopted by a decisive vote.

Unproductive Quarterage.—A Southern Methodist minister, detailing his experience on a "certain" circuit, counted *twenty-six* children that were named after him, and added that during the year he received as compensation for his labor *thirteen* dollars.

Liberia Independent.—The Methodist denomination of Liberia, heretofore under the jurisdiction of the American Bishop, has increased in prosperity and importance to such an extent that it has been deemed expedient to have a bishop especially for that country, one who is a citizen of the Republic and identified with the interest of the people; accordingly a Conference which has just adjourned elected to that position the Rev. Francis Burns. Mr. Burns has been Superintendent of the Methodist Mission in Liberia for a long time. He expects to visit the United States during the ensuing summer for the purpose of being ordained.

MISCELLANEOUS.

Louisiana.—Rev. Mr. Taylor, who recently married the relict of the late S. W. Downs, shot yesterday one of his wife's negroes. The negro killed was one noted for his insubordination, having been previously shot two or three times. It seems that Mr. Taylor undertook to correct the boy, when he drew his knife, attacked the overseer, and defied his master, who shot him on the spot. If the report be true, Mr. T. was fully justified.—*Ouachita Register.*

Cambridge Theological School.—Rev. Samuel Longfellow of Brooklyn, N. Y., has been invited to preach the sermon in July next, to the graduating class in the Cambridge Theological School, and has accepted the invitation. The *Christian Inquirer* says he has also been invited to preach before the Western Unitarian Conference, which meets at Cincinnati the first week in June.

Literary Record.

Cuba.—"The United States and Cuba." By James M. Philippo, author of "Jamaica." 12mo, pp. 467 Published by Pewtress & Co., 4 Ave Maria Lane, London; and Sheldon, Blakeman & Co., New York.

Rev. T. T. Stone.—"Sermons." By Rev. Thomas T. Stone of Bolton. 12mo, pp. 356. Published by Crosby, Nichols & Co., Boston; and C. S. Francis & Co., New York.

Tales.—"Flora; or, Self-Deception; and other Tales." By A. L. O. E., author of "The Giant-Killer," etc. 18mo, pp. 324. Published by Robert Carter & Brothers.

Finney on Revivals.—"Lectures on Revivals of Religion. By Charles G. Finney. Originally reported in the New York *Evangelist*, by Joshua Leavitt. Revised by the Author. Fourteenth Thousand." 12mo, pp. 438. Boston: John P. Jewett & Co. These Lectures were delivered by Mr. Finney to his own congregation in 1835. Reported by Mr. Leavitt, and revised by their author, they passed immediately on their publication into the current religious literature of the language, and are among the standard works of the country. A new edition of them at this time is seasonable, and they are sure to be read now by many to whom previously they were unknown.

The Great Excursion.—"The Book of the Great Railway Celebrations of 1857, with Histories and Descriptions of Ohio and Mississippi, Marietta and Cincinnati, and N. W. Virginia Railroads." By William Prescott Smith. 12mo, 2 volumes in one, pp. 264 and 178, with map and numerous illustrations. Published by D. Appleton & Co. They say: "In consequence of the unexpected demand for the 'Railway Celebrations of 1857,' exhausting the large edition now published, a *second* and still larger edition will be issued immediately. The Author requests his friends and others who may read the first edition, to advise him *at once* of any errors in names that may be found in the volume, that they may be corrected in the next edition."

Pamphlets.

Aborigines.—"A Plea for the Indians; with Facts and Features of the late War in Oregon." By John Beeson. Second edition, pp. 143. Published by the author, at 15 Laight street.

Tales of the Living Age.—"The Interpreter; a Tale of the War." By G. J. Whyte Melville. Transferred from "Little's Living Age." pp. 197. Sanford & Delisser, publishers.

Sermons.—"Looking unto Jesus." A sermon occasioned by the death of Mrs. Martha Ann Rhea, preached at Oroomiah, Persia, Oct. 11, 1857, by Rev. Austin H. Wright, M.D., Missionary. Published by T. R. Marvin, Boston.

"Discourse on the Life and Character of Rev. Joseph C. Smith, late pastor of the Channing Congregational [Unitarian] church, Newton, Mass." By Henry A. Miles.

Temperance.—"The Temperance Battle not Man's but God's; a Sermon written and published for the Instruction and Encouragement of the Friends of Temperance throughout the United States." By Rev. John Marsh, D.D., Cor. Sec. of Am. Temp. Union.

Periodicals.

Art.—*The Art Journal* for April contains a fine steel engraving from F. Tayler's painting, "The Young Falconer;" "The Spring-Head," from Zaccherelli; and "Helen Faucit," from an alto-relievo by J. H. Folley. New York, Virtue, Emmins & Co.; London, James S. Virtue.

Miscellaneous.

Mr. Thomas P. Kettell, the founder and present able editor of the *United States Economist*, is about to assume the editorship of *Hunt's Merchants' Magazine*, in place of the late Freeman Hunt, and Mr. Samuel Grierson, formerly of the *Evening Post*, is to take charge of the money column of the *Economist*.

The *Northern Christian Advocate*, March 31st, says that a new work from the pen of Dr. Jesse T. Peck is about to be issued from the New York press. It is to be an 18mo, and will bear the title, "What must I do to be saved?

Preparatory Means.—Very prominent among the visible agencies that preceded the present great awakening, must be reckoned the sale of over a hundred thousand volumes of Spurgeon's Sermons. It may be natural for minds of a certain kind of literary culture to undervalue the power of these plain discourses. But when the popular mind devours them by the hundred thousand volumes, criticism must be silent, and own that here is a taste excited and fed, and doubtless to be blessed, by the wisdom of God.—*Examiner.*

At a recent meeting held in London, for the purpose of establishing a Museum for the illustration of the Holy Scriptures, Sir Henry Rawlinson, distinguished for his researches at Nineveh, said that he had been enabled to trace Oriental records by means of the monumental inscriptions now in the British Museum, from the time of Abraham's departure from Ur of the Chaldees, down to that of Alexander the Great, a period of two thousand years; and that whenever the history came in contact with that of the Jewish people, there was an absolute coincidence between these records and the details of Scripture—the same succession of kings, the same facts.

Dr. Sprague's Annals.—The number of complete notices of Congregational ministers in the first two volumes, was 337. Those curious in such matters will find that 144 of the 255 Presbyterians, and 139 of the 337 Congregationalists, were Doctors of Divinity; and 3 of the former, and 4 of the latter, were Doctors of Laws. Among these 255 Presbyterians are 3 each of Armstrongs, Browns, Caldwells, Campbells, and Hoges; 4 Blairs, 5 Smiths and Tennants, and 7 Wilsons. The similarly prominent names among the 337 Congregationalists were 3, each, of Dwights, Elliots, Harts, Hookers, Hopkins, Lees, Parsons, Robinsons, Rogers, Shepards, Strongs, and Taylors; 4 Edwards, Fiskes, and Thachers; and 6 Mathers, Smiths, and Williams.—*South. Presb.*

Domestic Summary.

Edward Everett in Charleston.—Richard Yeadon, Esq., the Chairman of the Charleston Committee of Reception, began his address to Mr. Everett on his arrival in that city, in the following language:

"Mr. Everett—Orator, Patriot, Sage! Cicero of America; Laudator of Washington; Apostle of Charity; High Priest of the Union, and Friend of Mankind!"

Colorado of the West.—A letter from Lieut. Ives, dated 19th February, states that he had ascended above the Mohave villages on the Colorado river of the West, and had not been molested by the Indians who have heretofore been troublesome. The surveys were progressing finely.

Population of Australia.—According to the last census, the aggregate population of the Australian colonies amounted on the first of July, 1857, to 1,043,000; of which number Victoria contained 414,000, New South Wales 300,000, South Australia 105,000, Tasmania 80,000, West Australia 14,000, and New Zealand 130,000.

The Men of 1782.—The list of prominent Americans born in 1782 contains the names of Webster, Lowndes, Benton, Calhoun, Cass, and Van Buren. The last named was the first occupant of the Presidential chair who was born after the Revolution.

Volunteers for Utah.—The Kentucky regiment for Utah has been organized. Twenty-one full companies were offered, enough for two regiments. Ten were selected, of one hundred men each.

Clayton-Bulwer Treaty.—The Committee on Foreign Relations of the House of Representatives have at length made a move in the proper direction on the subject of the Clayton-Bulwer treaty. Mr. Clingman, from that Committee, has reported a resolution authorizing the President to take the necessary steps for its abrogation, condemning at the same time both the American and English interpretations which had been given to that instrument. We presume the resolution will pass both houses without difficulty, as the President in his message at the commencement of the session expressed himself in favor of putting an end to the treaty. This is the course advised by Senators Chase and Wilson three years ago.

Slave Trade in Cuba.—Eighteen British gun-boats are stationed around the Island of Cuba watching for slavers, and are said to have overhauled some American vessels without any justifiable cause. But these charges against British cruisers have been so often made and so often disproved that we must doubt this new story until some evidence of the fact is produced.

Liberian Trade.—The Mary Caroline Stevens, the Colonization Society's packet to Liberia, will leave Baltimore for Monrovia on the 1st of May. This ship cleared the last year upwards of $8,000 for the Society's object.

Amin Bey.—A letter has been received at the State Department from our Charge d'Affaires at Constantinople, enclosing one to him from the Grand Vizier, showing that Amin Bey was accredited as an agent to this Government, thus setting at rest all doubts in relation to that subject.

Suspected of being Suspicious.—It will be remembered that some time since Senator Iverson of Georgia incautiously hinted that Gen. Calhoun was advised *by Southern men* to give certificates of election to the Free-State members of the Kansas Legislature. It it now stated in Southern papers that Messrs. Cobb, Toombs, and Stevens of Georgia, and Mr. Secretary Thompson of Mississippi, were the parties who gave him this advice.

Ohio Cities.—The populations of some of the principal cities of the state are as follows: Cincinnati, 200,000; Cleveland, 60,000; Columbus, 25,000; Dayton, 16,000; Toledo, 14,000; Zanesville, 12,000; Steubenville, 10,000; Chillicothe, 10,000; Sandusky, 10,000; Springfield, 8,000. No other city has more than 5,000.

Girard's Orphan House.—The Philadelphia *North American* says of Girard College: "Its pupils at present number 355, all of whom are orphans. In the reception of pupils, according to the will of the founder, preference is given first to orphans born in the city of Philadelphia; secondly, to those born in any part of the state of Pennsylvania; thirdly, to those born in the city of New York; and lastly, to those born in the city of New Orleans. The number of applicants waiting at the present time to be received into the institution, is two hundred and twelve."

N. Y. Canals.—There is no Sabbath on the canals. The business of the *state* canals is carried forward without intermission, as on other days, employing 5,685 boats, about 12,000 horses, and 25,000 men and boys. But, in contrast, the Delaware and Hudson Canal Company, who employ 1,225 boats and about 4,000 persons, have closed the locks and ceased business on the Sabbath during a period of twenty-three years, with entire satisfaction to the stockholders, and with benefit to the boatmen and the people along the line. The Delaware and Raritan Canal Company, with about 1,000 boats and 5,000 boatmen, etc., cease all work on Sunday, "in some instances making more trips, in none less, than when work was carried on during the Sabbath."

Business Changes.—As an indication of the many business changes which a year will bring forth in a great city, it was recently stated to us that a person desirous of sending a circular, took from a directory of the year the names of a hundred firms on Washington street, when it was found that of the whole number, thirty, or nearly one-third, had either failed, removed, or changed their business.—*Boston Traveller.*

Life Insurance of Slaves.—The great importance of effecting insurance is now universally acknowledged. Hundreds of families are yearly spared the pangs of poverty and destitution by Life Insurance, and thousands of owners of slaves and other property are saved immense losses by the same means.—*Richmond Enquirer.*

A Fugitive.—Henry D. Stone of Worcester, who some months since ran away from that city over two hundred thousand dollars in debt, was a witness in Worcester, on Monday, in the matter of an altered note, and said that since he left he had been in Vermont, New York, Connecticut, Rhode Island, Maine, Ohio, New Jersey, Pennsylvania, Maryland, Missouri, and Canada, in neither of which did he tarry after seeing any one who knew him, as he feared arrest.

Culprits of Kansas.—Mr. Calhoun, Jack Henderson, and their peculiar coterie of friends, have left for Kansas. Whether Mr. Calhoun will venture into the territory is doubtful. His permission to return has been revoked by the same power, a Free-State meeting, which gave it. The land-office of which he is the head, has been removed to Nebraska Territory. This was done in part to punish Leavenworth for her hostility to Calhoun and the Constitution of which he is the father.

More Bounty Land for Virginia.—In the House of Representatives Monday, Mr. Garnett presented a petition from citizens of Accomac, Virginia, asking bounty land for the soldiers of the ninety-ninth regiment of Virginia militia, who served in the war of 1812.

Coming to Virginia.—A company of farmers started from Orange county, N. Y., this spring, to take up their residence in York county, Va.

Area of the Proposed New States.—The area of the territories which have made application for admission to the Union is as follows:

	Square Miles.
Kansas	114,798
Minnesota	141,839
Oregon	185,030
Total square miles	441,667

The area of the three is a little more than that of the New England, Middle, and Southern States combined!

Cost of Killing in Virginia.—At Fluvanna Circuit Court, the only criminal business was the trial of a man (whose name we do not recollect) for murder in Scottsville, last summer. The accused was convicted of involuntary homicide, fined a hundred dollars and costs, and sent to jail until the fine and costs were paid. The amount of the fine and costs was quickly subscribed by the people attending Court, and the prisoner restored to liberty on Wednesday morning last.—*Charlottesville Advocate.*

Things in Kansas.—The Constitution is to be voted upon by the people on the third Tuesday of May. Judge Lecompte is holding Court at Lecompton. In one week he dismissed from the docket 150 of the suits instituted against Free-State men for the purposes of persecution. Most of these indictments were for the highest crimes, such as murder, arson, robbery, and the like. The notorious Dr. Stringfellow, almost the last of the old guard of Pro-Slavery Democracy, has left the territory and gone home to Virginia.—*Cor. of Trib.*

Complimentary to Gov. Chase.—About four months ago, a meeting of the citizens of Cincinnati, independent of partisan associations, met, and after authorizing a contract to be made with Mr. Thomas D. Jones, the distinguished sculptor, to make one hundred busts of Gov. Chase, at $5 each, appointed a committee of well-known gentlemen to solicit the names of one hundred subscribers. These were obtained speedily, and the contract has been made, Gov. Chase, in a graceful note, giving his consent.

Benton's Last Thought.—His absorbing thought, while his own dissolution was impending, was the brightening prospects of the country, and he was heard to say that the defeat of the Lecompton iniquity in Congress, and the circumstances attending it, insuring the overthrow of the nullification party if they attempted to back out of the Union, comforted him in his dying hours.

The Archbishop of Cincinnati on Street Children.—The Archbishop of Cincinnati, following the example of Archbishop Hughes, has issued a pronunciamento, in which he takes decided ground against allowing the children of Catholic parents to receive charity at the hands of Protestants. He fears that they may be converted!

A BOOK FOR THE SEASON.

THE GARDEN

THE INDEPENDENT.

TABLE OF CONTENTS.

OUR SPECIAL CONTRIBUTORS.
Am I my Brother's Keeper. 1

Dr. Brigham's Statements, and the History of the Collation 1

OUR OWN CORRESPONDENCE.
National Academy of Design 2
From our Washington Correspondent 2
American Bible Society 2
The Fourth Ward Industrial School 3
Correction 3

RELIGIOUS INTELLIGENCE 2
LITERARY RECORD 3

DOMESTIC SUMMARY 3

ADVERTISEMENTS 3

EDITORIAL ARTICLES
"One Thing Thou Lackest" 4
What Then? 4
A Moral Triumph Certain.. 4
The Fruits of Prophecy 4
The Bible Question—Letter from Dr. McLane 4

COMMERCIAL AND FINANCIAL.. 5
ADVERTISEMENTS 5

FAMILY READING.
Is there a Providence? 6
A Word from an Old Disciple 6

SELECTIONS 6
FOREIGN MISCELLANY 6

ADVERTISEMENTS 7

Dr. Goodrich's Letter 8
Dr. Bushnell on Regeneration 8
Drs Whately and Woolsey on Polygamy 8
Our Washington Letter 8

GENERAL NEWS 8

ADVERTISEMENTS 8

The Independent.

NEW YORK, APRIL 29, 1858.

"ONE THING THOU LACKEST."

THERE is almost nothing which men find it more difficult to receive, with a complete and governing faith, than the truth declared by the Savior to the young man, who stood before him, upright, respectable, rich, and refined, but not yet a Christian, when He said to him "One thing thou lackest," in order to the attainment of Eternal Life! That "one thing" still wanting, is, the complete consecration of thyself to Me, with all thou art, and all thou hast; that thou mayest henceforth do my will, and not thine own, and give up everything that conflicts with or hinders this!

There is a very general feeling in men's minds that this was a hard and extreme requirement; that something else, and something less, might have taken the place of it; and that the young man would have done very well, by simply going on in the course he was pursuing, cultivating his social nature, keeping down his outward habits of life to a strict conformity with the rules of morality, and using the wealth which had been bestowed on him for the furtherance of the interests of his family and the public. It could not be that a man so near to Eternal Life as he evidently was, a man whom Jesus himself we are assured looked upon with love, around whom all the world was smiling, and who had such fine and unusual points of character and culture—that HE should after all come short of the good which he was seeking; the good which he felt to be the great good of man, without which everything else was poor; and that he should fail of it for the want of "*one thing!*"

And when the parallel between his case and theirs is pressed earnestly upon them, and they are urged by the same admonition to give themselves up at once, frankly and wholly, to Christ, as the one indispensable means of salvation, they are very apt to turn away violently, or else with a secret sneering skepticism that is still more deadly, and to insist upon it that they never shall be lost for the want of "one thing!" It is absurd, according to their almost instinctive philosophy of the matter, that God should make the whole Eternity of any immortal and intelligent being, to hinge upon "one thing." If they have other things, such in kind and such in degree as the young man had,—if they are prosperous, cultivated, influential, beloved by friends, and respected by the community, and have no glaring vices to contend with, and no great damning acts of guilt confronting them in the past for which they must atone—then they will take the risk of the rest; and doubt not that God will accept and justify them, without any strict and unyielding requirement of that "one thing."

This, as we said, is a very common feeling; found, more or less, it is probable, in every man who has not yet become a Christian, and who is conscious of many things within him fitted to excite admiration and affection, as well as of many circumstances around him illustrative of the kindness and goodness of God. And even Christians are often apt to ask themselves the question, when some unusually amiable person comes under their notice, who is still not a Christian, or when some man or woman of rare powers attracts their attention and challenges their effort: 'Can it be that he, that she, does need the one ever-fixed and indispensable condition of the Life Everlasting?' 'Is it not possible that the want of that one thing will be overlooked in a character so symmetrical and for many things so admirable? around which graces cluster so thickly, and whose outward manifestation in the conduct of life is so quickening and generous?'—And yet here stands before us, forever, the sharp, peremptory, unhesitating utterance of the Savior of the world, addressing the man who was the very prototype of all such persons, and whom Jesus our Lord himself loved as he regarded him, and saying through the record now as he said then in clearest utterance, "One thing thou lackest;" and save thou hast that, thou canst not gain eternal life!

We do not propose to enter now on any discussion of the propriety of this one thing, thus demanded, as the condition of Everlasting Life; nor on any particular exposition of its nature. The nature of it is evident at once, to one who carefully and reverently considers it; and the propriety of it, if any 'one thing' is to be insisted on as the condition of the good to be gained, will not be questioned by those who consider it, or by those who admit the authority of Christ. But we wish in a word to call the careful attention of our readers—and especially of any who may be among them who have felt the doubts we have indicated above—to the fact that the cases are not infrequent, are on the other hand very common, and even conspicuous and impressive, in the daily life of men, in which a good almost attained is sacrificed at last, and sacrificed utterly, for the want of "one thing." The direction of Christ, in the case under notice, is not one that reverses and violates all analogies; but one that falls in, directly and evidently, with the frequent course of human experience. And those who object to it will find, if they think, that there are millions of histories around them, transpiring every day, against which the same objection should be urged, yet the justice, wisdom, propriety of which no one thinks of questioning.

A sick man, at the critical point of his disease, has all the remedies at hand but one; and that one is necessary, and for want of it he dies. The fact that he had a dozen others, not adapted or adequate to the sudden emergency, in no degree hinders or arrests the result. He might have had a million others, without the one, without changing the issue.—The sailors and passengers who put off from the "Arctic," in open boats, when that steam-ship went down with its great freight of precious life, and who never again were seen or heard from, had all things necessary except one thing. They had boats, food, wine, clothing; skill to direct, and muscle to row with; but it was remembered afterwards that they had no *compass* in the boats; and for want of that "one thing" they doubtless rowed vaguely, aimlessly, enveloped in the fog, deceived by currents, steering seaward and not landward, till the storms came upon them and whelmed them in the depths, or a more fearful hunger depopulated the boats.

So a youth just starting eagerly in life, with finest opportunities, fairest prospects, most assiduous helpers, most brilliant incentives and motives to urge him on, wants only "one thing" to ensure to him success. It may be courage and enterprise of will; or it may be steadiness and vigor of purpose; or it may be a real relish for study, or the power to resist solicitations to pleasure. But whatever it is, the want of it precludes him, completely and for ever, from gaining the good that seemed just before him, within his easy and instant reach! He loses all things, because he wanted *one* thing! He becomes a thriftless, useless, incompetent vagabond, instead of a noble, victorious worker and master, accomplishing great errands and blessing mankind—all because he wanted the one thing essential to success; essential to make all the other gifts and powers he had of real avail to him. Whoever could have shot one element more into his mind, or could have supplied one element more to his irregular moral development, would have changed his whole career and history; would have made of him a magnificent instead of a mean man!

These instances are but specimens of those which all men meet in their daily intercourse and observation in the world. The merchant, the scholar, the statesman, the inventor, the general on the battle-field, the advocate in the court-room, as well as the sailor contending with storm, or flying from the wreck; the mature, and the aged, as well as the youth;—all act in the world beneath the same law; all show the application of it at many points to themselves. It is not enough anywhere to have many things. We must, with the many others, have also some *one* thing, in order to success. And all the others are oftentimes stripped entirely of value, as related to the end we wish to accomplish, are made completely useless and ineffectual, through the want of the one thing—which sometimes, too, is like the compass to the spars, like the draught of cordial to the surgical instruments, like the fine point of literary taste to the great and splendid array of faculties; the smallest of all, as well as the most important!

It is not therefore a principle which is at all unusual, which is out of harmony with the obvious and familiar experience of men, which need excite on its own account a moment's skepticism in any mind—this, which the Saviour so emphatically uttered, when he said to the young man who seemed to have everything else that could be asked, and to be almost ready to step into Heaven through his natural goodness—"ONE THING THOU LACKEST"! And as to him, so now to how many thousands of persons, the same great principle fearfully applies!

WHAT THEN!

IT has long been our opinion that all attempts at ecclesiastical union between churches in the slaveholding states and churches in the free states, however well intended, are disadvantageous to both parties. But every intimation of our opinion on this point has been received with great disgust by some of our Presbyterian friends and others, whose theory of the Church leads them to think that there can be no "oneness in Christ" save under some form of organized oneness.

The New School Presbyterians have been trying to keep up a form of organized oneness for the last twenty years. Ecclesiastical nationality has been a favorite idea with them as well as with their Old School brethren—between whom and themselves (by the way) there is a much more amiable feeling than there was before the Presbyterian unity became a Presbyterian duality. But it is well known that at their last General Assembly the attempt broke down. Ministers, elders, and brethren—Synods, Presbyteries, and Sessions—in the free states, were determined to inquire about the "Scriptural duties of masters," and how far those duties were performed by communicant members and enforced by judicatories of that body in the slaveholding states. The inquiry was resented as an impertinence and an insult. Notice was given that all pretensions of that sort must be abandoned, and silence on all questions relating to slavery must be guaranteed, or else "the Church"—the *national* New School Presbyterian organization—must be divided. Some weak brethren were greatly terrified by the threat. A "denomination," they thought, is nothing if not national. But at last the threat was executed, and the division was effected.

What followed? Was any harm done to anybody? Was the First Presbyterian congregation in Philadelphia, or any other congregation North or South, weakened by ceasing to be in formal connection with judicatories on the other side of Mason & Dixon's line? Did New School Presbyterians, on either side of that line, find that their power to do good in their own field was, on the whole, diminished by the dissolution of the bond which had caused so much annoyance? We wish we might receive from some competent Presbyterian authority a full and candid answer to this inquiry.

The "United Synod" of the New School Presbyterians in the slaveholding states, has held its first annual meeting, and its debates and proceedings have been duly reported to the public. Of course the Synod, in its "Declaration of Principles," defined its position in regard to slavery. A complete silence on that subject would not have been respectable, even in a body which was instituted for the very purpose of avoiding "the vexed question." But what is the position of the United Synod—the position in which it can never be agitated by questions about slavery? "It is the judgment of this Synod that the discussion or agitation of slavery in the judicatories of the Church, *except so far as respects the moral and religious duties growing out of the relations of master and slave*, is inappropriate to the functions of said judicatories." The exception, which we have made emphatic, is a large one—large enough if rightly used. What are "the moral and religious duties growing out of the relation of master and slave?" To that question the New School Presbyterians, in the slaveholding states, may now address themselves without fear of outside interference. Let them examine that question with the Bible in their hands, and with anything of the Spirit of Christ in their hearts; and in the progress of events they will find that their exception, which for decency's sake they were compelled to recognize, leaves the door open for all the conflict between Christianity and slavery to come in.

Already the "United Synod" begins to interest itself in "the duties of masters." When the commissioners from the presbyteries were making their oral reports on the state of religion, special prominence was given to this topic in its relation to the moral and religious instruction of servants. One elder from a Virginia presbytery—himself a master and a planter—was explicit on the duty of teaching slaves to read. We quote his words, as reported. "I would say to all Southern slaveholders, *Teach your servants to read*—Learn [teach] them to *read the Bible*. Instruct them thoroughly in the doctrines, precepts, and promises of the Gospel of Jesus Christ. Brethren, if you are masters, instruct your servants in the principles of Presbyterianism. No danger is to be apprehended from this course, but *if there were danger, still it would be* DUTY. There is no danger; it will make them better servants to instruct them thoroughly. Once I feared to learn my servants to read. I fear no longer. They are my friends, not my enemies; I look upon them as my life-guard. *After our children, our servants have the next claim upon us.*" Here are some rudiments of a power which in proportion as it is developed will be the antagonist of slavery. Let all the slaves in Virginia be taught to read, and read the Bible for themselves—let them be instructed thoroughly in the *doctrines* of the Gospel, *viz.* the theology of the Westminster standards, for so it is that Presbyterians understand that phrase—let them be instructed in the principles of Presbyterianism, *viz.* that complicated system of church-courts described and prescribed in the form of government—let this be done by men whose hearts acknowledge that, after their children, their servants have the next claim upon them, and who feel that no consideration of danger is to be weighed against duty; and slavery will have found its *euthanasia*. A people who have the Bible in their hands, and read it—a people whose intellectual nature has been developed and stimulated by thorough instruction in the Calvinistic theology and the Presbyterian ecclesiasticism, and who have been trained in habits of vigorous morality—cannot long be held as slaves, even if the masters who raised them to that hight on the scale of moral and intellectual development are disposed to hold them as slaves.

We observe that the Synod in its official "Narrative of the state of religion," is careful not to commit itself to all the opinions expressed by that good elder from Virginia. It does say, however, in a tone of exultation, "Now, perhaps, as never before, are the eyes of our church turned to the spiritual wants of our colored population. This class is more approachable than previous to our late separation. Now emphatically may the slave have the whole untrammeled Gospel preached to him, and the preacher be above suspicion." The men who speak thus—though they are not yet prepared to insist on all the duties of masters—are evidently beginning to feel that they are now invested with new responsibilities. Whatever may be their resentment of that which was the immediate occasion of the separation, they have no regret for the separation itself. Evidently it is their opinion that the ecclesiastical union which annoyed and vexed both parties so long, was at the best unprofitable; and that its dissolution is not to be regretted.

Nor is that feeling of relief and of satisfaction in the new order of things, confined to the seceding body. We find one of our New School Presbyterian contemporaries expressing, unequivocally, the feeling that both parties are benefited by the separation. "Their secession has removed from the New School Presbyterian Church a vexatious question which has long troubled our Israel; while, perhaps, as they now stand in an independent position, and are not embarrassed by their connection with Northern fanatics, and a suspicion of Northern heresies, they will be more free to begin some practical efforts for the good of their slaves." This is common sense; and one would think that all this might have occurred years ago to any mind not bewildered with the sect-engendering chimera of organized ecclesiastical unity, and with the notion that a sect must be "national" in order to make a respectable figure.

A question is now pending in regard to the administration of the American Tract Society. Only a year ago, the question was unanimously settled. Fourteen names of the widest reputation for wisdom, candor, carefulness, and integrity, were subscribed to a report recommending that the policy of the Society in regard to slavery should be guided by certain principles. Slavery considered as an institution of the civil state—slavery in its political and economical bearings—was declared to be not a legitimate subject of discussion in the Society's publications,—just as the United Synod at Knoxville have more recently declared that ecclesiastical bodies have nothing to do with slavery as a political institution. But as the United Synod have expressly reserved to the church the right of utterance and of judgment on "the moral and religious duties growing out of the relation of master and slave,"—so the Special Committee of the Tract Society declared in their report "that those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture and so much deplored by all evangelical Christians, undoubtedly do fall within the province of the Society, and can and ought to be discussed in a fraternal and Christian spirit." It is marvelous how nearly the ground taken by the New School Presbyterian seceders in the slaveholding states, coincides with the ground marked out by that able and impartial Committee as the common ground of all evangelical Christians. Nobody can wonder that when that report, so obviously and exactly conformed to the Constitution, had been unanimously adopted by the Society, it was immediately denounced by the organs of the Anti-Slavery societies, and of that distinctive doctrine which is commonly called "Abolitionism." Their testimony was conclusive to the point that the publications of the Society were not likely to contradict the common belief and sentiment of all evangelical Christians. The institution of involuntary servitude being recognized as a political fact with which the Society underits present constitution cannot meddle, certain duties growing out of that institution were to be inculcated, and certain "moral evils and vices," condemned as such by the Scriptures and by all evangelical Christians, were to be rebuked.

This is that unanimous vote of the Society which its officers have refused to execute. *Why* did they refuse? The only reason—that beside which all others are mere make-weights—is, the dangers of a secession by the members and auxiliaries in the slaveholding states. Secession!—secession!—the secession of the Southern auxiliaries and Southern membership!—this is the horrid bugaboo which is expected to frighten sensible men out of their common sense. "It was evident," says the Administration, for the twentieth time, "that any publication on the topic would dismember the Society, and must recall or exclude our Southern colporteurs, and clog or utterly choke the channels at the South and Southwest, for the further circulation of any of the works bearing our imprint." Again and again has the public been assured that, as the result of the Society's unanimous action last May, "measures were initiated for the entire separation of our Southern auxiliaries, which process of rending has been arrested only by the present position of the Executive Committee."

Just here, it seems to us, a man of common sense and common Christian courage would ask the question, *What then?* Suppose that the "evangelical Christians" in the slaveholding states secede all at once, and take the entire work for their portion of the country into their own hands—*what then?* Suppose they say, simultaneously and unanimously, We can take care of our own destitutions without any interference from the free states; let us alone, we will appoint and control our own colporteurs, we will publish or purchase our own books and tracts, and we will pay all expenses out of our own pockets—*what then?* Will the earth be removed? Will the mountains be carried into the depths of the sea? Will that river the streams whereof shall make glad the city of God, be dried up? Will not this very work of tract distribution, colportage and all, be carried on more advantageously and efficiently in all parts of the Union, and more harmoniously than under the present arrangement. The threat of a Southern secession loses its power to terrify when once we gather our thoughts about us, and in a free and Christian spirit begin to ask, *What then?*

Will not the work in the slaveholding states continue to be done as well as it is now done? No man can answer in the negative without insulting the "evangelical Christians" of those states. The idea has been too much asserted that Southern Christianity is a beggar, unable to sustain itself, or to propagate itself in its own field, without charitable contributions from the North. We are often charged with unreasonable prejudices against the South, but we have a much more respectful idea of Southern Christianity than those men have who get up Southern Aid Societies at the North, and who think that all the evangelical Christians in that half of the Union are too few and poor, or too shiftless, to superintend and sustain a system of religious book peddling and tract distribution within their own bounds. We hold that the evangelical Christians in those states would be greatly stimulated to new effort, and therefore greatly strengthened, by being put to a reliance on themselves under God. See how the New School Presbyterians of the South express themselves on that point in their Synod. The Moderator, in a debate on education for the ministry, said "he trusted that one result of our separate organization would be to bring the churches of the South to feel, as they have never yet felt, the necessity of dedicating their sons to the work of the ministry. *We have depended too much upon the North.* We must now depend upon ourselves. It is a sad thing to see old states crying out for help, help! in this matter. Let us expect to help ourselves, and prepare for it." Judge Keyes said, "We are upon the hill-top. We are in a position to work and go forward. The Master seems to be inviting us to do it." "The means are in the South. We can get them. Let us rely on ourselves, and look up and ask God to bless us. There is wealth in Virginia, in Mississippi, in Tennessee, in Texas, and in Alabama. We can call out at least a moiety of that wealth to sustain the cause of Christ in this land. The time is at hand. These noble fathers in Alabama, in Mississippi, in Tennessee, in Virginia, will remember the church on their bed of death, and make it their legatee. We should not pause. Let us go forward." Surely the secession was good for the seceders, and therefore for the common cause. Why will not a similar secession and independence in the work of distributing books, be equally beneficial?

But this is not all. At whatever moment the threatened secession shall take place, and our books and colporteurs shall all be driven northward, the agitation in the Tract Society will cease—just as agitation has ceased in the New School Presbyterian Church. There will be little urgency of desire to print tracts on the duties of masters; and on the other hand there will be as little fear.

There is yet another thought which comes up as we ask, *What then?* As the "United Synod" at its first session began to discuss the duties of masters,—so the Tract Societies in the slaveholding states, whenever they shall begin to act freely for themselves, having thrown off the terrifying and paralyzing incubus of a Northern protectorate, and having escaped from all the local jealousies which embarrass the operation of a Northern or national institution at the South, will soon begin to publish and distribute, fearlessly and safely, their own tracts, on "those moral duties which grow out of the existence of slavery," and on "those moral evils and vices" incidental to that state of society, "which are condemned in Scripture and so much deplored by all evangelical Christians."

The suppressed volume on the "Duties of Masters" is a specimen of what Southern Christianity has already done, and is now ready to do, on a larger scale if it can have the opportunity of acting unsuspected of complicity with Northern public sentiment. If the stereotype plates from which those celebrated "proofs" were taken, are still in existence, we beg that they may not be melted down till the Southern secession—should it become a reality—shall have had an opportunity to purchase them.

Brethren of the American Tract Society, North and South, do not be frightened! When the idea of independent action in the slaveholding states comes up, look it in the face, and speak to it, like Hamlet to the ghost. Calmly, thoughtfully, and in a patriotic and Christian spirit, ask WHAT THEN?

A MORAL TRIUMPH CERTAIN.

THAT those members of the Tract Society who adhere to the position taken at the last anniversary on the subject of slavery, will gain a moral victory over the temporizing, vacillating, dishonorable policy of the Publishing Committee upon that question, there cannot be a doubt. The question involved in this case is not the bare question of a numerical majority. It is a question of facts and principles, of right and duty. When the majority is upon the side of truth, so much the better for the majority. When the majority is against the truth, the truth is not thereby destroyed. Whichever way the voting goes, the real triumph will remain with the principles so clearly enunciated at the last anniversary. No measure which in any way involves a sanctioning of the Lecompton Constitution by Congress, though it should pass by a majority of both Houses, can bring any real strength to the policy of President Buchanan and his Cabinet. The sentence of that policy is already written in the moral sense of the people, and cannot be canceled, revoked, or overridden by a drilled majority at Washington. And so, whatever that small fraction of the members of the Tract Society and the contributors to its funds who may be gathered into one place on the 12th of May next, may finally resolve with respect to the policy of the Publishing Committee, no measure which involves or implies an approval of that policy can at all strengthen the Administration in the confidence of the churches. The spontaneous condemnation of that policy by good men everywhere, cannot be reversed by any such accidental majority. We are not at all solicitous upon that point. We lay no great stress upon a vote, as a test or a "finality."

Reasons for Changing the Committee.

It is our own deliberate conviction that the present Publishing Committee should be removed, and that they must be superseded before the intention of the Society in last year's vote can be fulfilled. We cast no reflection upon the integrity, the conscientiousness, or the personal character of the gentlemen of that Committee; but however learned, upright, and estimable they may be as men, there are three sufficient reasons for their removal from this official position:

1. They have proved unequal to a great crisis which the Providence of God had brought upon them. By temporizing they have lost the opportunity of doing a great good to the whole country.

2. Whether designedly or undesignedly, they have defeated by inaction and by misdirection, the expressed will of the Society.

3. They have marked out a course which for ever binds the Tract Society to silence upon the crime of buying and selling the muscles and active powers of a man, the beauty and chastity of a woman, the budding promise of childhood, so long as any man who commits such a crime and calls himself an evangelical Christian, shall object to its being referred to in any of the Society's publications. This is the doctrine of their Minute. As Dr. Cheever has forcibly said, their motto is "*Only buy our tracts, and you can have your choice of sins.*"

We are confident that men who in a place of high and sacred trust, have committed three such grave errors, can never again enjoy the confidence of the Christian public in that office. They may be re-*elected*, to be sure; it is very easy for their personal friends to arrange for that; but they cannot be re-*instated* in that moral prestige which they have lost by their practical blunders and their disastrous policy.

The nature of the arguments upon which the Publishing Committee rely, makes certain their defeat at the tribunal of public opinion. We will give a summary of these.

The Committee's Defense.

(1.) A state of excitement at the South occasioned by the representation that "the Abolitionists" had triumphed at the last anniversary. But the confidential advisers of the South, such as the *Journal of Commerce* and the *New York Observer*, declared that no such triumph had been gained. No anti-slavery journal claimed that the Tract Society had been turned into a distinctive anti-slavery institution, and the leading Abolition journals denounced the action of the Society last May. The facts alleged by the Committee are wholly wanting. If they shall be so rash as to make any such statement at the anniversary, they can be put to the blush upon the spot, by ample citations from anti-slavery journals. The action last May was, in principle, ALL that this journal had ever demanded; but we have never asked that the Society should become "an organ of Abolitionism." We have only insisted that it should treat Slavery as it treats other social and organic sins; and this the Society voted unanimously that it can and ought to do.

Had the Committee published at once the tract on the "Duties of Masters," they would have defined their own position. Instead of this, they suppressed it, and began to issue documents to prove that they could not publish anything on Slavery. *Timidity at the Tract House* will be found at the bottom of all this alleged excitement at the South. Even De Tocqueville's philosophy cannot shield the Committee from that humiliating exposure.

(2.) They will assert that the treatise on the Duties of Masters was withdrawn by its authors, and that no suitable tract on Slavery has been offered. But a call for correspondence and information will be very likely to show that the five authors of that treatise did not all spontaneously withdraw their several parts of it.

Much ado will be made about a tract said to have been written by the "Byles" correspondent of the *Tribune*. Now we do not doubt that the genius of Mr. Edmund Quincy is quite equal to the production of a tract on Slavery, if it should take that direction; and we do not know but that some of the Publishing Committee may be so far in the confidence of "Byles," as to feel warranted in ascribing to him the tract which purports to have been written by Mr. Charles K. Whipple. As to that tract, it was rejected by the Publishing Committee *before* the last anniversary. It was not sent to them as a specimen of what the editors of this journal wished them to publish. We have never in any way expressed an opinion on that point. But the rejected tract, in its calm, clear, and thorough exhibition of the essential and gross wickedness of Slavery, is a most weighty testimony against the studied *silence* of the Committee on that subject. The less they have to say about that tract the better.

(3.) The Committee allege that their Colportage system at the South would be put in jeopardy by *any* publication on slavery. But here again, facts are wanting. Beside, the South stands ready to carry on its own system of colportage, which would be better for all parties. Moreover, the colportage system as now conducted, is enormously expensive and wasteful in proportion to its benefits. And still further, shall we sell out our Christianity to idolaters, Papists, Polygamists, or men-stealers, for the privilege of selling them enfeebled and mutilated tracts at an expense to the churches of double the cost of production?

(4.) The grand final argument of the Committee, is the Constitution. But the Constitution requires only that the *truth* contained in a tract shall be "*calculated to receive* the approbation of all evangelical Christians." It enacts no such absurdity as that the *formal consent* of all evangelical Christians to a given publication shall be obtained by sending out "confidential proofs" before it is issued. This plea of the Committee cannot stand.

Forces on the Other Side.

The moral defeat of the Publishing Committee, already certain from the inherent weakness of their cause, and the fallacy of their own arguments, is made doubly sure by an estimate of the forces on the other side. These are—

(1.) The open, decided, unanimous declaration of the Society at its last anniversary that it *can and ought to* publish the testimony of the Gospel against the moral evils and vices of slavery. That the Society will not be brought to vote that black is white, and white is black, is morally certain. That if it should retract the testimony of last year, it would defeat and destroy itself, is equally certain.

(2.) Many gentlemen of high standing and influence in different denominations, will be present at the anniversary to oppose the policy of the Committee. Some will oppose it from a fixed conviction that the principles laid down last year are the only sound and safe principles for the Society. Others, from a feeling of consistency;—that since the Society did thus resolve, it ought not now to swerve from that decision. Others still, from a just regard for the independence of the Society, which is threatened by the assumption of the Committee. The number and character of the forces already arrayed against their policy, insure the defeat of the Committee in argument, if not by vote.

(3.) The moral sentiment of the community is strongly against the compromising policy of the Publishing Committee. An awakened conscience will refuse to accept pleas for silence in the presence of iniquity. Those who advocate a temporizing, non-committal policy toward what all men *know* to be a stupendous iniquity, will find it impossible to stand before the indignant moral sense of "all evangelical Christians." Mr. Buchanan's last proposal for humbling the country to the slave power came before Congress at the very time when the Minute of the Publishing Committee proposing to humble our Christianity to the same power was laid before the public. The two stand fitly side by side. Whatever the numerical vote upon either scheme, truth and right are sure to obtain a moral victory over both.

THE FRUITS OF PROPHECY.

WE lately predicted the course which would be pursued at the annual meeting of the Tract Society, to suppress discussion and to carry some preconcerted vote in support of the present Administration. At the same time we expressed the hope that the prophecy would defeat itself, by exposing the plans of the Tract Management in advance. We are glad to see some indications of this result. A journal of this city, which stands in the same relation to the Tract Administration which the "*Union*" sustains to the Administration at Washington, assures us by authority that there will be no attempt on the part of the officers to stifle discussion, or to gain a "snap judgment" in their own favor. If they really wish to secure for the Society freedom of discussion, the Executive Committee will of course arrange either to dispense with the popular anniversary, or to hold that in some other place than the house designated for the meeting of the Society.

We are informed that the officers intend to adopt our suggestion on another point, and to reserve the body of the church for members only, who shall be admitted to the floor by tickets. The place for procuring these should be made convenient to the place of meeting:—say, at the Bible House. Such are already the good fruits of our prophecy. The fact that public sentiment constrains the officers to consult at least the appearance of fairness in their arrangements for the anniversary, shows that a *discussion* on that occasion must issue in their defeat. They cannot stand before free discussion. Hence the great importance of a full attendance, at this anniversary, of able and resolute champions of truth.

We are happy to learn that the South is likely to be well represented in the annual meeting; not by such advocates as Mr. Jonathan Cross, and the gentleman from Richmond who "*accepts* slavery as it is," but by the venerable and excellent Bishop Meade, Dr. Smyth of Charleston, and others. These gentlemen will learn how thoroughly they have been imposed upon as to the character and the views of those members of the Tract Society who call for some utterance on slavery; that these are not inflammatory zealots, but the wise and kind and faithful advocates of truth and righteousness. Many good and wise men from the South will vote against the Publishing Committee.

THE BIBLE QUESTION—LETTER FROM DR. MCLANE.

ON our first page will be found a communication from Rev. Dr. McLane, the careful and laborious Collator employed by the Board of Managers of the Bible Society, to assist the late Committee on Versions in making their revision of the previous editions of the English Scriptures, and preparing their Standard Edition for the use of the Society. The length of the communication, and the late hour at which it has reached us, forbid our making any extended comments upon it the present week. But our readers will not fail to notice how emphatically it confirms, and establishes by proof, the correctness of the testimony recently given by the members of the Committee, and by Rev. Dr. Storrs in his published letters, on these several points: first, the authority given by the whole Committee for the changes which were made in the Headings of the chapters; second, the *time* when this authority was given, viz. as early in the history of the revision as October, 1848; and, third, the radical and extreme defectiveness of the Minutes of the Committee, kept by the Senior Secretary of the Society, in which no reference whatever occurs, according to his showing, from first to last, to these important and numerous changes.

After the explicit testimony which has now been given upon these points, and the apparently unanswerable proofs which are adduced by Dr. McLane, showing the correctness of that testimony, we do not see how any candid reader can help reiterating the question which we asked some weeks since: Whether it is or is not possible to have a Bible Society, the Minutes of whose Committees shall be properly kept, and to which contributors can give their funds in the confidence that its business is rightly transacted? If all mention of very important action, formally taken, and unanimously concurred-in, by the Committee on Versions, has dropped entirely out of their Minutes, what guaranty has the Christian Public that other like defects or errors, of even greater pecuniary account, have not elsewhere occurred?

We have not space or inclination to dwell longer upon this painful matter at present. We shall undoubtedly, however, return to it hereafter; for the principles which it involves are of cardinal importance, and the questions which it holds folded within it are questions that touch the very life and root of that great Institution so long honored and blessed, but now unhappily involved, through the error and haste of its frightened Administration, in internal dissensions, and outward difficulties. Why has no reference been made, by the way, in the published reports of the last meeting of the Board of Managers (prepared at the Bible House) to the very earnest remonstrance made by the most effective Western auxiliary of the Society against the destruction of the recent Standard Edition? Is *this*, too, a matter which is to drop out of all recognition in the Minutes of the meeting? This is not the time for any Society to adventure upon fresh experiments of this kind.

THE RETIRING SECRETARIES.—In another column will be found the Resolutions of the N. Y. Sunday-School Union with regard to the retirement of Rev. Messrs. Campfield and Bissell from the service of the parent Society. These brethren have been most efficient workers, in the cause of Sabbath schools, and if *such* agency could be always procured, the churches would not willingly dispense with it. These estimable brethren need no commendation from us to the churches. Their services will soon be in requisition for the pastoral office, or for some other form of ministerial labor.

REV. DR. MONOD.—This worthy and beloved representative of the evangelical Protestantism of France, having made the tour of the United States and Canada, will sail for Havre on Saturday. Though the pecuniary success of his mission to this country has been impeded by the state of financial affairs, he has made for himself innumerable friends, who will remember him and his new Chapel in Paris, not only in their prayers, but with future remittances of material aid. We trust that Dr. Monod will be spared in good health to revisit us and to complete his work.

NEW YORK SUNDAY-SCHOOL UNION.

The following is an extract from the minutes of the meeting of the Board of Managers of the N. Y. Sunday-School Union, held April 21st, 1858:

Whereas, The Board of Directors of the American Sunday-School Union have recently adopted the policy of doing without collecting Agents, and consequently discontinued, as under their auspices, the services of our reverend brethren, Messrs. Campfield and Bissell; and, whereas, by this action, our relations to those brethren, growing out of our relations to the American Union, have necessarily come to a close; therefore—

Resolved, That the thanks of this Board be cordially tendered to Messrs. Campfield and Bissell, for their long and valuable services in presenting the claims of the Sunday-school cause, and in securing thereby, to so large an extent, the means of widening the sphere and increasing the usefulness of the Institution.

Resolved, That, in this change of their official relations, they lose none of that high Christian regard in which they have ever been held by this Board, and which is the pledge of our sympathy with them in whatever new field of labor it may be the will of our heavenly Father to place them.

SAML. HOLMES, Recording Secretary.

PROF. CHARLES G. FINNEY is announced to preach at Rev. R. W. Clark's church, corner of Court and President streets, South Brooklyn, on Sunday evening next.

For Europe.—Rev. W. W. Newell of Syracuse, N. Y., with his wife, son, and daughter, sailed from Boston for Europe in the R. M. steam-ship America, April 21.

Woman's Rights.—The eighth National Woman's Rights Convention is to be held in this city, at Mozart Hall, Broadway, on Thursday and Friday, May 13 and 14.

COMMERCIAL AND FINANCIAL.

Liquidation and Contraction.

A moment's reflection will satisfy any one that the present abundance of money can easily be accounted for by the noticeable change on every side in the simple matter of debt-paying and economy. Liquidation is the order of the day, both in the city and country. Very few individuals or business firms owe as much money now as at the corresponding period of last year. In many cases the reduction of liabilities amounts to from 25 to 50 per cent. The *aggregate* of such reductions through the country, if figures could speak, would startle as well as check the ravings of the whole tribe of Bears, and other wild animals, in the Wall-street menagerie. The grand total would doubtless amount to hundreds of millions. The demand for capital in aid of *speculations* of every name and nature, from Dan to Beersheba, such as coal mines, railroads through uninhabited forests, patent rights, and the whole catalogue of new-fangled, grand, metallic, moonshine, cross-road schemes, inventions, and—nonsense, has very suddenly cooled off. The change has been so great and so rapid that many men hardly know themselves when looking in the glass of their past folly and recklessness. The general order now is—1st, "right about face;" and 2d, "forward, march," getting out of the way of past courses as far as possible. Economy and retrenchment follow in the train, and have seized alike upon all classes, the high and the low, the rich and the poor. A hundred millions of dollars is a low figure for such a reduction in the personal exponses of more than twenty millions of people. The demand for superfluities has wonderfully abated. Fewer balls and parties are given by the "upper ten," and *much* of money have thereby been saved which would otherwise have been swallowed up—or down—with oysters, ices, and confectionery. People are coming to their senses, and now is the time to rub out and begin anew, carefully surveying the past, and seeking wisdom for the future. He that hath ears to hear, let him hear.

Railroad Improvements.

The substitution of coal in the place of wood for fuel on railroad locomotives, is becoming very general where coal is to be had. At $6 per ton, trains of ordinary weight can be transported for ten cents per mile. For the same trains, when wood is used costing from $4 to $6 per cord, the expense of transportation is eighteen to twenty-two cents per mile. This is an important economy, but the first change involves a small outlay, as a new form of locomotive is required when coal is used from that in which wood is used. The change, we learn, involves an expense of from $500 to $2,000 for each new locomotive. The depressed state of the finances of most railroad companies rather retards the change which requires this outlay—an outlay, however, which is soon repaid by the saving effected in the greater economy of coal fuel. Railroad managers are waking up to the importance of the change. The New Jersey Transportation Railroad Company have made the change, and the directors report a saving in the cost of fuel of over two-thirds the previous expense. The New Haven Railroad Co., the Hudson River Railroad Co., Old Colony Railroad Co., Providence and Worcester Railroad Co., Boston and Taunton Railroad Co., and all the Philadelphia and Baltimore railroad companies, have tried the coal locomotives with such success as to lead to the conclusion that they will hereafter adopt them exclusively. In Ohio and Illinois similar experiments have been attended with a proportional saving in the cost of running ventured trains. There is also a subsidiary advantage in the use of coal accruing to the passengers from the new locomotives, which are free from the nuisance of emitting sparks or smoke.

Money Market.

The supply of money on the market keeps accumulating, and the demand is lessening. Upwards of a million of dollars have been added to the deposits in bank since last week, while the bank loans have decreased $341,415. The specie has increased $917,442, and will shortly further increase. The banks have reached the limits of expansion apparently. Their receipts are larger than the new paper offered them for discount. Their surplus funds will have to remain idle until business revives. The Sub-Treasury keeps lessening its specie daily. The new issue of Treasury notes, to be bid for next week, will most probably be taken at about 4 per cent.; but the amount will not be sufficient for Government purposes, and it is stated that Government will propose to Congress, before it adjourns, a regular stock loan for 20 or 30 millions of dollars. The receipts at custom are very small. The importations are very light. Trade moves timidly, and no hearty activity is expected for months to come. There is no serious demand for money from the great bulk of the trade. Collections are improving, and much of extended or renewed paper is being paid. There is little doing in uncurrent money. The Assorting Clearing-House at Albany is doing business, and receives some uncurrent money which would otherwise, probably, go through the Metropolitan Bank. It is stated that the Bank of Commerce in this city is its agent, receiving the money here, accompanied by a draft on Albany, and advancing money for the same. We should like to see the profit and loss account of this new institution at the end of six months.

Dry Goods.

Trade shows increasing activity. The new importations of fine dress silks are sought after with eagerness, and prices are steady. Benkard & Hutton's sale was the chief attraction of the past week. Fine plain silks are in poor supply and much wanted, but low and medium qualities are in large supply. The silk jobbers have been doing a fair and improving business, but the woolen jobbers are not so active. A few articles alone are quick of sale, like new fancy styles of cassimeres. Old goods are dull and heavy, with an excessive supply. Ribbons have been sold out of importers' hands at good prices for this year's importations, but low for last year's styles. Domestic goods are in better demand. All cotton goods are firm. There has been quite a movement in satinets; large sales of which have been forced on the market by the manufacturers. The straw goods trade has very much improved. The fashion runs now on straw bonnets and hats, for ladies and children. English Dunstables, as well as Leghorns and Italian straws, have all advanced some 25 per cent. Linens are very dull, with large supplies of all kinds. The receipts of goods continue light. Collections of overdue debts are improving, and many parties are paying in advance of the extra time allowed them. The country is rich in cereals and raw materials of manufacture, and business must resume its wonted activity in a few months.

Home Insurance Company.

This popular corporation have taken possession of their new quarters, Nos. 112 and 114 Broadway, near Pine street, (formerly premises of Bowen, McNamee & Co.) They will have the largest, best arranged, and most convenient office in the city. Its size is 37½ feet by 90. No similar institution in New York has so rapidly risen in public favor as the Home Insurance Co. Its capital and surplus is over $700,000.

Discounts.

The rates favor the seller of notes. There is very little mercantile paper offering, and the rates are from 4 to 5 per cent. for prime grades, and 6 to 7 for second class. Call and short loans are about 4 per cent. in the open market on first-class securities. The bank line of discounts has diminished this week.

Foreign Exchange.

The rates are rather heavy. Prime bankers' sterling bills can be bought at 108¼@108¾, and commercial first-class bills 108¼@107¼. Francs 5 21¼@5 17½. Hamburg 36¼@36¾.

Modification of the Usury Laws in Pennsylvania.

While our Legislature has adjourned without making the least modification in the impolitic usury laws, the State of Pennsylvania has passed a law dispensing with all penalties for taking more than six per cent. annual interest beyond simply the excess of interest, and providing that redress must be sought in the courts within six months of the date of the transaction, otherwise to remain undisturbed.

Foreign Markets.

The advices received from Europe by the Canada are less favorable than the previous advices. War is still held out as threatening in the background between England and France, and has great influence in directing the use of money. The Rothschilds are said to be selling out consols as well as French rentes gradually, but how this can be known we cannot imagine. English consols have declined a little. The Bank of England has not lowered its rate of discount below 3 per cent., but the open market rate is from 2 to 2½ per cent. for the best descriptions of paper. The weekly balance-sheet of the Bank of England is less favorable. There is a decrease of £317,319 sterling in coin and bullion, and £512,100 in the reserve of notes and coin. The amount of notes in circulation is £20,145,340 sterling, being an increase of £194,590, and the stock of bullion is £18,311,398 sterling. As a symptom of revival of trade, the Manchester *Guardian* remarks as follows:

"Mercantile bills in small amounts are increasing, thus denoting some little revival of trade, but the demand for accommodation is limited. Long-dated paper becomes more difficult to place in consequence of the recent suspension in the India and China trade; but there is no uneasiness apparent, although extra caution is observed. The result of the next fourth of the month will, however, be anxiously looked for, as it is known that a large number of such bills then become due. Besides which, there are many renewals falling due. All this necessarily tends to awaken attention to the future course of events; but it seems incredible that we can be about to re-enter a period of commercial difficulty. On the principle, however, that 'forewarned is forearmed,' and as commercial or private mercantile circles are made on the subject, it appears advisable to place the general trading interests of the country in possession of what may be conducive to the protection of their interests."

Several important failures have occurred in the China and East India trade. Gold was being shipped to this country in small amounts, but subsequent advices of a rally in the rates of exchange here would check the disposition. The Bank of France is rapidly increasing its specie, while the French stocks are declining from *political distrust*.

Dividend.

The American Exchange Bank has declared a half-yearly dividend of 4 per cent. payable 4th of May.

City Bank Returns.

The following is a statement of the average daily condition of the 53 city banks for the two weeks ending April 24:

Week ending	Loans.	Specie.	Circula'n.	Gross Deposits.	Actual Deposits.
April 26	$111,003,476	34,113,891	7,140,851	95,340,344	79,198,933
April 19	111,344,891	33,196,449	7,190,170	95,448,456	78,121,025
Decrease	$341,415		49,319	108,112	
Increase		917,442			1,077,908

The exchanges during these two weeks through the Bank Clearing-House were:

		Daily Average.
April 26	$ 96,846,705	$16,146,451
April 19	103,964,585	19,337,431
Decrease	$7,115,880	$1,185,980

Stock Market.

The market continues to make small oscillations. There is no demand for investment; and the speculative demand has much abated, confined as it is to the Board of Brokers. There is a large amount of these speculative stocks held by hypothecation, and so long as the money market is easy enough to support this, prices may be maintained.

Outside Comforts.

Whitney & McDonald, Drapers and Tailors, 397 Broadway, advertise in *The Independent* their new stock of spring goods adapted to the best city trade. In order to preserve a good temper, good digestion, good health, and promote "goodness both subjective and objective," (as Dr. Cox says,) we recommend *good* clothes, with which to protect and give comfort to the body. Such can be had of *good* men, and we most cheerfully name them to our numerous city friends and to the thousands of our country readers who visit New York on business or to attend the coming anniversaries in May. Reader, put the *needful* quietly into the hand of your devoted pastor as he leaves for New York, and tell him to order a new suit throughout, and you will take comfort in it as well as he.

FINANCIAL.

DUNCAN, SHERMAN & CO., BANKERS,
CORNER PINE AND NASSAU STREETS, NEW YORK,
ISSUE
Circular Notes and Letters of Credit,
for travelers, available in all the principal cities of the world.
Also,
MERCANTILE CREDITS,
For use in EUROPE, CHINA, etc. 484-495G

BANKING AND COLLECTION HOUSE.

GIBBS, WATSON & GIBBS,
No. 5 Wall Street,
NEW YORK,
COLLECT THROUGH BANKERS IN ALL PARTS of the UNITED STATES and BRITISH PROVINCES, at the lowest rat of charge, and deliver proceeds on the day of receipt. Have carefully revised the list of correspondents since the *panic*.
REFERENCES.
Mechanics' Bank, St. Nicholas Bank, Mercantile Bank, Irving Bank.
Past due claims of every description collected or secured under our own supervision and through our own Attorneys, with whom we are in constant correspondence, without extra charge to our clients. We transfer dishonored paper from our Bankers to our Attorneys *on the day of protest* if desired, thus by immediate action securing claims which delay might render hopeless.
We refer, by special permission, to over fifty well-known houses in this city—among whom are the following:
Hennequin & Co., Gillespie, Fargis & Co., William Lottimer & Co., Fred. Butterfield, 466tf
Keats, Lowber & Smyth, Rufus Story, A. and H. Brown & Co., Solomon & Hart.

DAVENPORT, IOWA.

TALLMAN, POWERS & McLEAN,
Bankers and Dealers in Exchanges.
Collections made throughout the West, and remitted for on day of payment at current rates of exchange.
Refer to Carpenter & Vermilye, Anthony J. Bleecker, Son & Co., Knauth, Nachod & Kuhne, Martin Bates, Jr., & Co. 490-502

SEWELL, FERRIS & CO.,
BANKERS, 20 WALL STREET,
NEW YORK,
Dealers in Coin, Bullion, Exchange Land Warrants, Bank Notes, Treasury Notes, etc. Collections made on all points in America and Europe.
Bills of Exchange on Messrs. Glyn, Mills & Co., London, for sale. Investments made and Dividends collected. 488-510

SHOE AND LEATHER BANK, New York, April 6, 1858.
AT THE ANNUAL ELECTION HELD THIS DAY the following named gentlemen were unanimously elected Directors for the ensuing year:
ANDREW V. STOUT, WM. H. CARY, JOHN HARPER, MATTHEW ARMSTRONG, WM. A. BUDD, I. H. FROTHINGHAM, ASA G. TRASK, BENJAMIN F. CAMP, J. D. INGERSOLL, ALEXIS BRAGG, OLIVER H. SHEPARD, LEONARD C. DEWING, JOSIAH OAKES, JOHN STEPHENSON.
At a meeting of the Board held this afternoon A. V. STOUT, Esq., was re-elected President, and JOHN HARPER, Esq., Vice-President, unanimously. W. A. KISSAM, Cashier. 490-491

Joseph H. Ladd,
COMMISSION AGENT,
No. 22 Beekman Street,
NEW YORK.
J. H. L., having frequent applications from subscribers to *The Independent* and others to execute orders, is now prepared to purchase or sell on Commission, Stocks and Bonds of all kinds at the market rates.
N. B.—No loans negotiated, and nothing done in Real Estate.

ADVERTISING ITEMS.

Eastman & Lloyd,
COMMISSION MERCHANTS,
AND
Dealers in Provisions,
40 AND 42 BROAD STREET, NEW YORK,
OFFER FOR SALE
PORK, BEEF, BACON, LARD, SIDES, HAMS, SHOULDERS, etc.
CHOICE FAMILY HAMS,
Stagg & Shays, Phippe, N. W. Thomas, Gerard, and other Brands.
PLAIN CURE FAMILY HAMS, SHIPPING HAMS,
REFINED LARD, EXTRA QUALITY,
For Shipping to Warm Climates. 488-500X

SPRING—1858.

BROWN & BLAKE,
323 Broadway,
SILKS,
RIBBONS,
ARTIFICIAL FLOWERS,
MILLINERY GOODS. 485-492

THE Purest and most Wholesome Saleratus now in use is James Pyle's Dietetic Saleratus. House-keepers, send to your Grocer and get it, and you will certainly be benefited. Manufacturing Depot, 313 Washington st., N. Y. 488-491

CEMENT ROOFING.
THE UNDERSIGNED WOULD RESPECTfully recommend to the notice of the citizens of New York and vicinity, the superior merits of our
Patent Fire and Water-Proof CEMENT,
IN BEING THE
BEST ARTICLE IN USE FOR REPAIRING OLD LEAKY ROOFS,
AND THE
CHEAPEST PAINT FOR NEW TIN ROOFS,
Making them Fire-Proof and Water-Tight for a number of Years.
We warrant all Jobs over $100 for Five Years,
at a cost over Board or Shingle Roofs of six cents per square foot; over Copper, Tin, Zinc, and Iron Roofs, two cents per square foot, and give satisfactory references of our responsibility.
We would be happy to show at our office samples and numerous testimonials from highly respectable parties and Insurance Companies who have tested this Cement.
CEMENT furnished by the barrel for the country, with printed instructions for use.
JOSEPH DITTO & CO.,
378 *BROADWAY, NEW YORK.* 488-500

WHEELER & WILSON M'F'G CO.'S
SEWING MACHINES.
Office No. 343 Broadway, New York.
HIGHEST PREMIUMS AWARDED 1857, BY THE AMERICAN INSTITUTE, N. Y., MARYLAND INSTITUTE, BALTIMORE, AND AT THE MAINE, CONNECTICUT, MICHIGAN, AND ILLINOIS STATE FAIRS.
Send for a Circular.
OPINIONS OF THE NEW YORK PRESS.
We prefer them for *family use*.—*Tribune.*
They are the favorites for *families*.—*Times.*
The machine for family use.—*Advocate and Journal.*
Most honorable to American genius.—*Independent.*
We cannot imagine anything more perfect.—*Evang*
Will give entire satisfaction.—*Observer.*
The best ever invented.—*Christian Inquirer.*
In looking for the best, see these.—*Examiner.*
Admirably adapted for family use.—*Chronicle.*
Indispensable in every family.—*The Preacher.*
We praise it with enthusiasm.—*Christian Intell.*
It is without a rival.—*Scientific American.* 490tf

GROVER & BAKER'S
CELEBRATED
FAMILY SEWING MACHINES,
18 Summer Street, Boston.
493 Broadway, New York.
730 CHESTNUT STREET, PHILADELPHIA.
☞ These Machines are now justly admitted to be the best in use for Family Sewing, making a new, strong, and elastic stitch, which will NOT rip, even if every fourth stitch be cut.
"For our own family use, we became fully satisfied that Grover & Baker's machine is the best, and we accordingly purchased it."—*American Agriculturist for October*, 1857.
HORACE GREELEY, in referring to the above from the *Agriculturist*, writes, "To all of which the *Tribune* says Amen. That the writer of a notice of Sewing Machines, that we lately published, prefers Wheeler & Wilson's, does not make them preferable."—*Nov* 6, 1857.
"There is not an invention of this inventive age which honors American genius more than the Sewing Machine. No family ought to be deprived of its benefits. We are satisfied, from a personal examination, that the one called Grover & Baker's is all that it claims to be, and is good enough to be safely recommended, and to meet all reasonable requirements in the work of a family."—*Independent, August* 6.
Circulars sent on application by letter. tf

Hunt, Webster & Co.'s
TIGHT-STITCH SEWING MACHINES.
LICENSED UNDER HOWE'S PATENT.
Embracing Hick's Recent Improvements.
Price of Family Machine.....$103
Price of Manufacturers' Machine.....$110 and $120
We are ready to have a comparison instituted at any time between our machine and that of any other make, whether used and adapted to Family or Manufacturing purposes. *Our object is to sell a machine that shall give perfect satisfaction to the purchaser.* Any one having occasion to buy a Sewing Machine, is respectfully requested to call and examine our machine, which is of splendid workmanship.
OFFICES.
469 Broadway, New York.
630 Chestnut street, Philadelphia.
Corner Essex and Lincoln streets, Boston. 476tf

1858. SPRING NOVELTIES. 1858.
RIBBONS AND DRESS TRIMMINGS.
WILLIAM W. WRIGHT & CO.,
252 BROADWAY,
Opposite the City Hall,
ARE NOW RECEIVING AND OFFER AT
PANIC PRICES,
FOR
CASH
OR APPROVED CREDIT.
Ribbons, Dress Trimmings, Embroideries, Laces, White Goods, Kid Gloves, Mitts, Shawls, Mantillas, etc.
Also, a large stock of French Flowers. 484-492

PAPER HANGINGS.
THOS. FAYE & CO.,
Importers and Manufacturers
OF
PAPER HANGINGS,
INTERIOR DECORATIONS,
&c. &c. &c.
257 BROADWAY,
DIRECTLY OPPOSITE THE CITY HALL,
ARE NOW OPENING THEIR
NEW SPRING GOODS,
SUITABLE FOR THE
Wholesale and Retail Trade.
ARTISTIC DECORATORS sent to any part of the United States. 488-500

SEASONABLE HOSIERY,
UNDER-GARMENTS,
AND
Mens' Furnishing Goods.
THE GREATEST ASSORTMENT,
AT THE LOWEST PRICES,
Can be found at
A. RANKIN & CO.'S,
NO. 96 BOWERY.
488-491 Established in 1833.

HAVING NO FAMILY OR RELATIVES to provide for, and possessing an income sufficient for all my wants, I will hereafter devote my time to supplying Dyspeptics with the Great Remedy discovered and used by my late husband during many years of his extensive medical practice. The remedy is *purely vegetable*. It invigorates the Liver, strengthens the digestive organs, and regulates the bowels. Each package will contain full directions, and also the names and qualities of the roots and plants used. I will send *free by mail* sufficient to test its great curative power on receipt of *twenty five cents* to pay for postage and advertising. Address Mrs. L. J. HOFFNER, Box 22, Brooklyn, N. Y. 487tf

SPECIAL NOTICE.—NO AGENTS.
Subscribers are respectfully reminded that many of them are now owing for another year's subscription. Our terms, (*by mail,*) are Two Dollars when paid in advance; otherwise, an extra charge is made to pay the expenses of collecting. Please remit the amount as soon as due direct to the publisher. Do not pay to an agent, (unless at your own risk,) either for *new* or *old* subscriptions, as we have employed no agents since the 1st of January last.

THE ATTENTION
OF THE
Straw Hat Trade
IS RESPECTFULLY INVITED TO THE
EVERITT HAT,
now being received by the undersigned, and combining in its manufacture
NOVELTY OF DESIGN,
ELEGANCE IN STYLE, AND
DURABILITY OF FABRIC
The supply of these Hats is necessarily limited, owing to the late commencement of their manufacture in Italy, and as a consequence the undersigned will in some measure be obliged to receive orders in advance of delivery.
SAMPLE CASES NOW READY.
BALLARD, SHUTE & CO.,
487-494 45 Broadway.

D. S. WILLIAMS,
LATE WILLIAMS & CUNNINGHAM,
Having removed to the spacious lofts in the
CARY BUILDING,
105 and 107 CHAMBERS STREET, and 89 and 91 READE STREET,
Is now offering for cash or on approved credit, a large and well-assorted stock of
Hats, Caps, Straw Goods,
UMBRELLAS & PARASOLS,
Of all the styles, qualities, and materials usually found in market. Having one of the largest sales-rooms in the city, (50 by 150 feet) with ample facilities and an experience of near twenty years in the business, purchasers may feel assured of being as well served at this house as at any other in the trade.
All cash and prompt time buyers are invited to call.
New York, April, 1858. 490-493X

DRAPERS AND TAILORS.
WHITNEY & McDONALD,
397 Broadway,
(FIRST DOOR BELOW WALKER STREET,)
Invite public attention to their new and beautiful assortment of Spring Goods, consisting of Cloths, Cassimeres, Vestings, and Coatings, of every variety and style, adapted to the best city and country trade, which will be made up with promptness and dispatch, and at rates as low as at any other similar establishment in the city.
☞ CALL AND EXAMINE BEFORE PURCHASING ELSEWHERE. 490-515

MESSRS. EQUIER, PARSONS & CO., in writing from Brantford, C., say: "We are out of Davis' Pain Killer, and some of our customers are suffering for the want of it. It has, from its *own merit*, acquired a popularity beyond anything in the whole category of medical preparations."

HUMPHREYS'
HOMEOPATHIC REMEDIES.
THE BEST, CHEAPEST,
Most Efficient, and Useful Family Remedies in the World.
They have been before the public for three years, and have received the unqualified commendation of the thousands who have used them. They are put up in neat cases, with a book of directions, and specifics for the cure of all the more common diseases, viz. 1. *Fevers, Congestions and Inflammations*; 2. *Worm Companion*; 3. *Baby's Sufferings*; 4. *Diarrhœa and Summer Complaint*; 5. *Dysentery*; 6. *Cholera, Cholera Morbus*; 7. *Coughs, Colds, Bronchitis*; 8. *Toothaches and Neuralgias*; 9. *Headaches*; 10. *Dyspepsia, Weak Acid Stomach*; 11. *Suppressed, Scanty, or Painful Menses*; 12. *Whites and Female Weakness*; 13. Croup; 14. Salt Rheum; 15 Rheumatics.
Large boxes, each for the following: FEVER and AGUE, CATARRH, SORE, WEAK, and INFLAMED EYES; PILES; WHOOPING COUGH.
PRICE—The entire Set and Book, put up in large three-dram vials, $4; the 15 numbered Boxes and Book, $2; large single boxes, 50 cents; small do., 25 cents.
☞ These remedies are promptly sent by mail or express to any part of the country on receipt of the money. Numbers omitted or duplicated to suit purchasers. Address
HUMPHREYS & PALMER,
491-492X 562 Broadway, New York.

BUTLER'S PATENT PORTABLE GAS WORKS.
This apparatus is very simple and self-acting in its operation, and makes gas very rich in illuminating properties, making it the most economical and convenient light ever offered to the public.
Our patented process of making the gas gives this apparatus decided advantages over all others now before the public.
Prices as low as any, and apparatus put up in any part of this country, Canada, or the West Indies, under the careful supervision of experienced men.
For descriptive pamphlets, plans, and reference to numerous persons now using them, apply by mail, or in person, to
JOHN BUTLER,
Nos. 112 Fulton and 15 Henry sts., Brooklyn.
N. B.—A working machine and the gas can be seen at any time at the store. 491-496X

SEWING MACHINES.—Price $36 to $30. Buy Pratt's patent if you wish to get a really good one for family use. They are warranted to give satisfaction. Office 377 Broadway, N. Y. 479-494tf

BOWEN, McNAMEE & CO.,
320 and 322 BROADWAY,
Invite the attention of Buyers to their stock of
NEW SPRING GOODS,
COMPRISING
RICH PRINTED ORGANDIES,
JACONETS,
PERCALES,
PRINTS,
BAREGES,
MOUSSELIN DE LAINES,
ROBES A QUILLE,
and ODALISQUE,
RICH PLAIN AND FANCY SILKS.
ALSO, to their New and Elegant Stock of
RIBBONS,
SHAWLS and MANTILLAS,
GLOVES and HOSIERY,
WHITE GOODS,
EMBROIDERIES,
SMALL WARES, ETC., ETC.
☞ Great inducements offered to CASH and SHORT TIME buyers. 483tf

NOTICES.

[Our terms for the insertion of "Notices," are as follows:
Notices of Marriages, 25cts.
" Deaths, 4 lines or less, 25cts.; Obituaries over 4 lines 10cts. per line.
" Sunday Services, 4 lines or less, 25cts.; under 10 lines, 20cts.
All other notices, 20cts. per line.
☞ Payment in all cases to be made in advance.]

American Congregational Union.—The Anniversary exercises of this Society will take place on Tuesday evening the 11th of May in the Church of the Pilgrims, (Rev. Dr. Storrs,) Brooklyn. Sermon by Rev. Dr. Kitchell of Detroit. Annual meeting for election of officers and trans action of business on Thursday afternoon at 2½ o'clock at the City Assembly Rooms, 448 Broadway. The collation (for which every arrangement has been made to make it one of the most interesting and profitable gatherings ever assembled) will take place on Thursday evening at the same place (448 Broadway.) Doors open at 6 o'clock. One hour will be devoted to social intercourse. Collation precisely at 7 o'clock. At 8 o'clock the meeting will be called to order to listen to addresses from distinguished clergymen and laymen. Information will be asked concerning the state of religion and the progress of the revival in all parts of the country. Instrumental music and singing throughout the evening. Ample arrangements have been made to prevent delay in obtaining hats, cloaks, etc., at the close of the meeting—obviating the difficulties of the last anniversary. 491-492

Union Theological Seminary, New York.—The annual public examination of the classes will begin on Tuesday, May 4th, at 9 A.M., and be continued until the Monday following.
Delegates appointed by ecclesiastical bodies are hereby notified and respectfully invited to be present, as also the friends of theological education generally.
The ANNIVERSARY of the Seminary will be held on Monday evening, May 10th, at 7½ o'clock, in the Mercer-street church.
E. ROBINSON,
489-492 Sec'y of the Faculty.

The Anniversary of the American Abolition Society will be held at Dr. Cheever's church, Union square, New York, THURSDAY, May 13, at 2½ P.M. Speakers—Dr. Cheever, the Rev. H. H. Garnet, and others. A collection will be taken up for the Society.
For the Committee, WM. GOODELL, Cor. Sec'y. 490-493*J

The Anniversary Sermon before the Society of Inquiry of Union Theological Seminary will be preached by Prof. Shedd of Andover, May 9th, at 7½ P.M., in Madison-square Pres. church, (Rev. Dr. Adams's.)

The Twenty-Fifth Anniversary of the New York Magdalen Society will be held on Thursday, May 6, at the Institution, on Eighty-eighth street, between Fourth and Fifth avenues, at 12 M. An address from Rev. Mr. Ganse, and from Rev. Mr. Carpenter, may be expected. Gentlemen and ladies are invited to attend.

The Bible Class under the leadership of Prof. Howard Crosby, meets every Sabbath afternoon at 4 o'clock, in the Chapel of the University, Washington square. Lessons for the Sabbaths of May will be the book of Ruth. Ladies as well as gentlemen are invited to be present.

ANNIVERSARY SERMON.
The Annual Sermon in behalf of the American Home Missionary Society, will be preached by Rev. James B. Shaw, D.D., of Rochester, in the Church of the Puritans, Union square, corner of Fifteenth street, New York, on Sabbath evening, May 9th, at 7½ o'clock.

Anniversary Accommodations.—Clergymen and their wives, and other strangers, in attendance on the Anniversary Meetings, can find good accommodations, rooms, board, etc., at a moderate price, at No. 4 Ablion place, 4th street, near the Bible House, near the Railroad in the Bowery, and short distance from Dr. Cheever's church, the place of many of the meetings. The house is large, roomy, and quiet. 491*J

American Tract Society.—The Anniversary of the American Tract Society will be held in the Reformed Dutch church, Lafayette place, corner of Fourth street, near Broadway, New York, May 12th. Business meeting at 9 o'clock, A.M.
The entire house will be reserved for the male Life Members and Life Directors, who will be admitted by tickets, which should be obtained as early as practicable, and may be had at the Tract House, 150 Nassau street, any day previous to the anniversary.
Both Life Members and Directors are entitled to vote in the election of the Board of Officers, and in the transaction of any business that may come before the Society.
At the close of the business meeting of the Society the Board of Directors and Life Directors will elect an Executive Committee by ballot, after which the public religious exercises will commence. $20 constitutes a Life Member, and $50 a Life Director.

Prof. Charles G. Finney, of Oberlin, Ohio, will preach on Sabbath evening next, at half-past seven o'clock, in the South Congregational church, (Rev. Rufus W. Clark's,) on the corner of Court and President streets, Brooklyn.

Discourse to the Young.—One of the series of sermons preached by request of the American Juvenile Temperance Society, will be delivered on Sabbath evening next, May 2d, at 7½ o'clock, in the Fourteenth-street Presbyterian church, (corner of Second avenue,) by the pastor, Rev. Asa D. Smith, D.D.—Subject, "*Self-Control.*"

Church of the Puritans.—A series of discourses on the reforming efficacy and responsibility of the Revival of Religion, in individual and national life, will be delivered in the Church of the Puritans on Union Square. The first discourse will be preached by Rev. Dr. Cheever, next Sabbath evening, on the SIN OF SLAVERY, as affecting, and affected by, the Revival of true Piety. Services to commence at a quarter past seven.

Broadway Tabernacle Church.—The new chapel of the Tabernacle church, on the corner of Thirty-fourth street and the Sixth avenue, will be opened for public worship next Sabbath at 10½ A.M. and 7½ P.M. The Sabbath-school and Bible classes will assemble at 9 A.M. The chapel is very pleasant and commodious, and will be occupied by the church as its place of worship until the main edifice shall be completed.

Clergymen and others visiting New York during the anniversaries, will find excellent ACCOMMODATIONS in the healthiest part of the city, in the boarding department of Doctor Taylor's institution, No. 67 West Thirty-eighth street, accessible by the Sixth-avenue cars. Terms $1 to $1 50 per day.
490-492 CHAS. LEFLER.

MARRIED.

ATWATER—WRIGHT—In West Haven, Conn., at the Congregational church, on the 7th inst., by Rev. Dr. Bacon, Rev. J. Atwater of Southbury to Mrs. S. E. Wright.

DIED.

PRATT—At Bradford, Ill., April 9, Mrs. Surany Pratt, wife of Elisha Pratt, late of Bethany, N. Y., aged 66.
BENEDICT—Died at Astoria, April 21st, Mary Elizabeth, wife of James H. Benedict, and daughter-in-law of S. W. Benedict, former publisher of this paper, aged 25 years and 12 weeks.
SHERWIN—In Hewlane, Vt., on Sunday, the 14th of February last, Sylvanus Sherwin, aged ninety-one years and ten months.

BUSINESS NOTICES.

Commercial Agents Wanted.—Able and honest men from New England or New York.
A. W. HARRISON, Philadelphia. 445-500

Dr. J. R. STAFFORD'S
LETTER OF ADVICE TO LADIES.
ILLUSTRATED EDITION, 8 LARGE PAGES.
Five Anatomical Engravings.
This Letter contains important information for MOTHERS and DAUGHTERS, and also, How to remove ERUPTIONS; How to clear the COMPLEXION; How to Restore and Preserve the HAIR; How to prevent its CHANGING COLOR, and also, How its color may be restored WITHOUT DYEING. It also contains Directions for the treatment of CHILDREN'S DISEASES. Sent *free of postage* on receipt of Two LETTER STAMPS, by Dr. J. R. STAFFORD, PRACTICAL CHEMIST, 16 State Street, New York. 486tf

REMOVAL.
Valentine & Butler have Removed from Malden Lane to No. 337 Broadway, where they offer for sale a complete assortment of Fire and Burglar-proof Safes for stores and dwelling-houses. Also, secure door-locks of every description. 491-tf1f

R. R. R.—Radway's Ready Relief for Headaches, whether sick or nervous; Rheumatism, Paralysis, Lumbago, Gout, Neuralgia, Toothache, Small-Pox, Fevers, Swollen Joints, Kidney Complaints, Scarlet Fever, pains around the Liver Pleurisy, Measles, Heartburn, and pains of all kinds. Radway's Ready Relief will, in a few minutes, change the miseries you suffer to joys of pleasure.
R. R. R. Office, 162 Fulton street, New York. Sold by Druggists and Merchants everywhere. 491H

ENAMELED CHAMBER SUITES OF FURNITURE, in all colors and styles,
Wholesale and Retail,
At prices from $25 and upward.
WARREN WARD,
No. 277 Canal street, (old No. 38,)
Four doors east of Broadway, New York. 484-507G

Wistar's Wild Cherry Balsam.—This Balsamic compound has become a home fixture. Let all who suffer, and have in vain attempted to cure their coughs, colds, bronchial or pulmonary complaints, make use of this unequaled remedy.
☞ Buy none unless it has the *written* signature of "*I. Butts*" on the wrapper.

C. W. HAWKINS,
NEGOTIATOR OF
LOANS ON BOND AND MORTGAGE,
52 WALL STREET, New York.
Reliable Applications only received and presented.
REFERENCES.
EDWARDS, MAN & PARSONS, 64 Wall st., LATHROP, LUDINGTON & Co., 52 Park Place, BROMLEY & BOYER, 52 Wall street, A. P. HALPIN, Esq., 48 Wall street, FRANCIS P. SMALL, 4 Park Place. 491-tf

☞ ONLY ONE DOLLAR A YEAR. 1858. THE LADIES' WREATH. 1858.
EDITED BY
MRS. MARY J. DENISON.
MRS. DENISON, THE POPULAR AUTHORESS, now Editor of this Magazine, has been long and favorably known in connection with the highest walks of American literature. She will contribute regularly to its pages and obtain original contributions from other attractive writers. This arrangement adds materially to the value of the WREATH, and gives it a character worthy of increased public patronage.
A NEW VOLUME, THE EIGHTEENTH, begins with the MAY NUMBER. Now is the time to Subscribe and make up Clubs! The best DOLLAR MAGAZINE in the world for Ladies!
☞ Send on your Dollar immediately, or order a specimen number.
WANTED—Gentlemen and Ladies of character and good address to canvass every county and town in the Union.
Address JOHN F. SCOVILL, Publisher,
491*J 8 Spruce street, N. Y.

$20.000 WANTED.—A SPECIAL Partner with above amount, by a Gentleman of Christian principles and business capacity, already established in the Southern and Western Produce Commission business—the sales being entirely for Cash. References to Banks and Merchants. Communications confidential. Address
PRODUCE, Box 455 P. O.
Apr. 27, 1858. 491*e

LAND WARRANTS
LOCATED ON IOWA LANDS AT $10 PER 160 ACRES.
SMITH & LOW OF FORT DODGE, IOWA, will give personal attention to selecting and locating lands with Cash or Warrants at the coming June sales in Iowa. All selections made from actual observation. Plats and full description of the land given with each entry. References given when desired. 491-495

PROF. WOOD'S BOTANICAL TEXT BOOKS, each book complete in itself, which saves the expense as well as time required in going through two or three separate books. MOORE & NIMS, Publishers,
491 Troy, N. Y.

HOME INSURANCE COMPANY,
OFFICE, No. 4 WALL STREET.
AT AN ELECTION HELD ON THE 5th INSTANT the following gentlemen were elected Directors of this Company for the ensuing year:
William G. Lambert, George C. Collins, Danford N. Barney, Lucius Hopkins, Thomas Messenger, William H. Meiles, Charles J. Martin

Family Reading.

IS THERE A PROVIDENCE!

"It is astonishing," said a philosopher in the calm seclusion of his liberty,—"it is astonishing to contemplate the weakness of some minds in their notions of this subject. It only proves that the vast truths of religion are not suited to vulgar comprehension. They imagine that their own petty interests are of sufficient importance to claim the attention of the Infinite Ruler; and that the system of government which contains and guides in their courses a universe of worlds, can descend to the details of their domestic affairs, administer the food or poison which prolongs life or occasions death, control hostile elements, and compensate their own stupidity, by forcing all things to work good to its favorites. A man happens to miss a steamboat, and curses the laziness of his coachman; he learns to-morrow that the boat was burned and all its passengers destroyed, and he adores the Providence that has preserved his life. Or, he suffers his child to grow up in utter violation of the laws of health; and when fever or consumption carries it away in the beauty and promise of youth, he bows in attempted resignation before the absolute sovereignty of him whose ways are past finding out. It is doubtless an amiable delusion, but it ministers too directly to human ignorance and presumption. The Divinity whom I adore is the Ruler of the universe, controlling the vast evolutions of universal affairs. He has bestowed on man intelligence to provide for his own wants and order the events of his own existence. The circumstances which encompass us are links in one unbroken chain of cause and effect; by attaining a complete knowledge of their relations we are enabled to secure the benefits and avoid the evils incident to our present condition."

"Guide me, O my Father! for the way is dark," asked a youthful disciple of him who heareth in secret. "The great truths of life lie in mists and clouds around me. I am too ignorant to comprehend them. Life is before me. Its duties must be performed; its temptations resisted; its responsibilities borne, but I know not how. 'Strengthen me, enlighten me.'"

The same day, in a chance visit (we call such things chance!) to a friend's library, her eye fell upon an old neglected volume, whose title attracted, though its contents were wholly unknown to her. In it the very subjects which she had tried in vain to grasp were clearly presented, and aid given by which the mind could proceed with directness and certainty in its search for truth. Light was thrown upon many dark places in the sacred Word, and the hidden connection of its truths became clear. By the impulse of one strong and honest master-mind, the feebler one was floated off from the shoals of doubt and difficulty. Was there a Providence?

"What will you do, dear mother?" said a sick child, who lay on its low bed of straw, in a dark upper room of the crowded city. "It was hard enough to live before, and now I can't do anything to help you."

"Do not be anxious, my child," said the mother, in a calm and trustful tone; "our heavenly Father has always supplied our wants, and he will not forsake us now."

"But, mother, if God does really love us, and take care of us, why don't we have a better home, and why do you have to work till you are tired and sick? Why does not God send us food as he did by the ravens to Elijah?"

"All these things are necessary, my dear, to make us active and patient. Perhaps I should be very indolent if all our wants were so easily supplied; and you might grow up a selfish, willful boy, if you had your own way in everything. It is best just as it is, my boy."

"But, mother, you havn't any more sewing to do, so how will you earn any money?"

"I shall make all the effort I can to obtain more work. But if I do not succeed, we shall not be left to perish. Our heavenly Father knows what things we have need of."

A thought was borne in, that instant, upon her mind on the wings of a well-remembered melody:

"When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee."

"Will you hand me the gruel, mother?" said the little faint voice from the bed.

"Wait a few minutes, my dear." The request had struck like an arrow to the mother's heart, for she knew that every atom of food had been consumed, and only hoped that sleep might bring a moment's unconsciousness. She looked around the room for the hundredth time in search of some article which could be sold for the sake of a temporary relief. Surely, there was no superfluity there. The muslin window-curtains that now offered little obstruction to the light, after so many years of service, the small pine table, with the well-worn Bible, her only treasure, and her few materials for sewing, one or two chairs, altogether had a money value too small to be expressed in dollars, but they were her all. No, there was no resource, except in the Father of the fatherless, him who has said, "Call upon me in the day of trouble, and I will answer thee."

A knock was heard.

"Load of things for you down at the door, ma'am."

"I have ordered nothing; are you not mistaken?"

Ordered nothing? no; but she had requested something, and it had come, through human hearts and hands undoubtedly, but by an impulse which they hardly understood.

There was flour, and rice, and farina, all that the sick one needed; and then came a little envelop with a card in it. Here was the clue, then, at last. No, there was no name, only this inscription:

"Wait on the Lord; be of good courage, and he shall strengthen thy heart."

"Casting all your care upon him, for he careth for you."

Is there a Providence? The child-like heart is the best logician. Let us listen to its teachings.

M. E. T.

A WORD FROM AN OLD DISCIPLE.

"Watch and pray."—"Pray without ceasing."

It is a great privilege that sinful men may address the Majesty of heaven and earth with a hope of being heard and answered. It is delightful to know that daily prayer-meetings are established in so many places, and that such large numbers attend them. This augurs well for Zion. God hath said, "When Zion travaileth, she bringeth forth her children." It is hoped that these prayer-meetings will be long continued with increasing interest.

Social prayer-meetings, however excellent, should never supersede closet prayer. If there is any difference, secret prayer should be more frequent and more earnest where there is much public prayer. The closet is the place to make social prayer more interesting and acceptable.

It is supposed that Christians, at one time or another, remember all proper objects of prayer; but it is highly probable there are some subjects of prayer which do not receive that attention that their importance demands, either in the closet, in the family, or in public. Among these may be mentioned prayer for rulers, for the oppressed, for slaveholders, for Roman Catholics, and for those who have the management of benevolent institutions.

God has made it our special duty to pray for rulers and for all that are in authority, that we may lead a quiet and peaceful life, in all godliness and honesty.

Were all our rulers good men, ruling in the fear of God, there would not be so much division and injustice in our national and state councils, as at present. Why, then, should we not pray in faith and with great earnestness for our rulers? How suitable that all Christians should daily pray that the Spirit of the Lord might be poured out upon the President and his Cabinet, and upon all the members of Congress, that they may have wisdom from on high to devise the best measures for the good of the nation and for the glory of God.

It is well known that the number and influence of Roman Catholics is rapidly increasing in our country, by which our civil and religious liberty is greatly endangered. There is a certain promise that "the Lord shall consume the *man of sin* with the spirit of his mouth, and shall destroy with the brightness of his coming." We are not to understand by this that all Roman Catholics are to be killed bodily; but they will be converted to God by his Holy Spirit. What great encouragement to pray that they may be the subjects of divine grace!

Let every Roman Catholic in the world become a Christian, and the man of sin would be effectually destroyed. "Nothing is too hard for God."

"Remember them that are in bonds as bound with them," is a command absolutely binding upon every follower of Christ, and cannot be neglected without great peril.

If we were bound with the poor slaves, and, like them, compelled from day to day to suffer all their cruelties, we should better know what is meant by the command, "Remember them that are in bonds." The time will certainly come when "every yoke shall be broken, and the oppressed shall go free." This blessed promise will be fulfilled, in answer to the prayers and by the exertions of God's people. Let the closet, the family altar, and the social prayer-meeting witness earnest prayers for this object.

As the most fearful threatenings are contained in the Bible against those who oppress their fellowmen, slaveholders are very proper subjects of earnest prayer, that they may be converted to God. Should they become Christians, it is not at all probable that one in a thousand would continue to hold in bondage an individual made in the image of God. All could pay a suitable compensation for labor performed on their plantations. This would long ago have been just. The holy Scriptures declare, "If any man have not the spirit of Christ, he is none of his." The boldest slaveholder will not attempt to prove that Christ ever enslaved any of mankind. On the other hand, he came "to set at liberty them that are bound, and to preach deliverance to the captives."

Those who have the management of benevolent institutions very much need the prayers of God's people for them, that they may perform their duty aright. L. H.

Selections.

DR. BUSHNELL ON REGENERATION.

Intelligence, in fact, is not more necessary to our proper humanity, than the second birth of this humanity, as Christ speaks to its salvation. Many can not believe, or admit any such doctrine. It savors of hardness, they imagine, or undue severity, and does not correspond with what they think they see, in the examples of natural character among men. There is too much amiability and integrity, too much of exactness and even of scrupulousness in duty, to allow any such sweeping requirement, or the supposition of any such universal necessity. How can it be said or imagined that so many moral, honorable, lovely, beneficent and habitually reverent persons need to be radically and fundamentally changed in character, before they can be saved?

That, according to Christ, depends on the question whether "the one thing" is really lacking in them or not. If it be, not even the fact that he can look upon them with love will, at all, modify his requirement. This is the word of Christ, this his new testament still,—regeneration, universal regeneration, thus salvation.

We can see, too, for ourselves, that Christianity is based on the fact of this necessity. It is not any doctrine of development, or self-culture; no scheme of ethical practice, or social reorganization; but it is a salvation; a power moving on fallen humanity from above its level, to regenerate and so to save. The whole fabric is absurd therefore, unless there was something to be done in man and for him that required a supernatural intervention. We can see, too, at a glance, that the style of the transaction is supernatural, from the incarnate appearing onward. Were it otherwise, were Christianity a merely natural and earthly product, then it were only a fungus growing out of the world, and with all its high pretensions, could have nothing more to do for the world than any other fungus for the heap on which it grows. The very name, *Jesus*, is a false pretense, unless he has something to do for the race, which the race cannot do for itself; something regenerative and new creative; something fitly called a salvation.

But how can we imagine, some of you will ask, that God is going to stand upon any such definite and rigid terms with us? Is he not a more liberal being and capable of doing better things? Since he is very good and very great, and we are very weak and very much under the law of circumstances, is it not more rational to suppose that he will find some way to save us, and that, if we do not come into any such particular terms of life, it will be about as well? May we not safely risk the consequences? It ought to be a sufficient answer to all such suggestions, that Christ evidently understood what is necessary for us better than we do, and that we discover no disposition to uncharitableness or harshness in him. He comes directly out from God and knows the mind of God. He takes our case upon him, and is so pressed by the necessities of our state, that he is even willing to die for us.

It ought also to be observed that all such kinds of argument are a plea for looseness, which is not the manner of God. Contrary to this, we discover, in all we know of him, that he is the exactest of beings; doing nothing without fixed principles, and allowing nothing out of its true place and order. He weighs every world of the sky, even to its last atom, and rolls it into an orbit exactly suited to its uses and quantities. Nothing is smuggled out of place, or into place, because it is well enough anywhere. If a retreating army wants to cross a frozen river, the ice will not put off dissolving, but will run into the liquid state at a certain exact point of temperature. If a man wants to live, there is yet some diseased speck of matter, it may be, in his brain, or heart, which no microscope even could detect, and by that speck, or because of it, he will die at a certain exact time; which time will not be delayed for a day simply because it is only a speck. Is then character a matter that God will treat more loosely? will he decide the great questions of order and place, dependent on it, by no exact terms or conditions? If he undertakes to save, will he save us by accommodation, or by some fixed law? If he undertakes to construct a beatific state, will he gather in a jumble of good and bad, and call it heaven? How certainly will any expectation of heaven, based on the looseness of God, and the confidence that he will stand for no very exact terms, issue in dreadful disappointment. And the more certainly, in this case, that the exactness supposed refers, not to any mere atoms of quantity, but to eternal distinctions of kind. His law of gravity will as soon put the sea on the backs of the mountains, as his terms of salvation will gather into life them that are not quickened in his Son.

Do we not also see as clearly, as possible, for ourselves, what signifies much; that some men, a very large class of men, are certainly not in a condition to enter the kingdom of God, or any happy and good state. They have no purity or sympathy with it. They are slaves of passion. They are cruel, tyrannical, brutal, and even disgusting to decency; fearful, unbelieving, abominable. Who can think that these are ready to melt into a perfectly blessed and celestial society? But, if not these, then there must be a division, and where shall it fall? If a line must be drawn, it must be drawn somewhere, and what is on one side of that line will not be on the other; which is the same as to say that there must be exact terms of salvation if there are any.

Again, we know, we feel in our own consciousness, while living in the mere life of nature, that we are not in a state to enjoy the felicities of a purely religious and spotlessly sinless world. We turn from it with inward pain. Our heart is not there. We want the joys of that state; we feel a certain hunger, at times, after God himself; and that hunger is to us an assured evidence that we have him not. I do not undertake to press this argument further than it will bear. I only say that we feel conscious of something uncongenial, in our state, toward God and heaven. We seem to ourselves not to be in the kingdom of God, but without, and can hardly imagine how we shall ever find any so great felicity in the employments of holy minds.

It is also a very significant proof that some great change is needed in us that, when we give ourselves to some new purpose of amendment, or undertake to act up more exactly to the ideals of our mind, we are consciously legal in it, and do all by a kind of constraint. Something tells us that we are not spontaneous in what we do; that our currents do not run this way, but the contrary. A sad kind of heaven will be made by this sort of virtue! How dry it is, and if we call it service, how hard a service! What we want is liberty, to be in a kind of inspiration, to have our inclinations run the way of our duty, to be so deep in the spirit of it as to love it for its own sake. And this exactly is what is meant by the being born of God. It is having God revealed in the soul, moving in it as the grand impulse of life, so that duty is easy and, as it were, natural. Then we are in the kingdom, as being naturalized in it, or native born. Our regeneration makes us free in good. How manifest is it that, without this freedom, this newly generated inclination to good, all our supposed service is mockery, our seeming excellence destitute of sound reality.

There is then a change, a great spiritual change, required by Christianity as necessary to salvation, and we find abundant reason, in all that we know of ourselves and the world, to admit the necessity of some transformation quite as radical.

EARTH AND HEAVEN.

Flowers that bloom to wither fast;
Light whose beams are soon o'ercast;
Friendship warm, but not to last—
Such by Earth are given.
Seek the flowers that ne'er shall fade;
Find the light no cloud shall shade;
Trust a Friend that ne'er betrayed—
These are found in Heaven.

PERSONAL EFFORT.

"Lord! what wilt thou have *me* to do?" is the great question which should now be asked by every disciple of Christ. After his own reconsecration to God, personal effort with, and personal prayer for, the impenitent, is now the great demand which the Savior makes upon those who love him.

All are now willing to be approached. Nay, most are even waiting and desiring to be addressed upon the great subject of the salvation of the soul. The unconverted expect God's people to speak to them—they are disappointed if they do not, and are tempted to feel that there is something wanting in the power of truth, or in its professors, if they do not now endeavor to bring every man, within their reach, to repentance and faith.

Much can be done in the mass. In the prayer-meeting, and the great congregation, a deep and salutary impression may be made by the gracious influence of the Holy Spirit. But man must repent individually, and for himself. Each must pass through the narrow gate for himself. And for this each needs guidance, and warning, and encouragement. Every Christian ought to be laboring, now, with individual souls; entering into their spiritual case, appreciating their individual wants, and dangers, and perplexities, and temptations; add doing all he can, with the help of God, to make their calling and election sure.

Dear reader, who dost profess to love the Savior, art thou now laboring, with faith and prayer, for the conversion of *any single individual?*—*Congregationalist.*

THE SYMPATHY OF JESUS.

[From Krummacher's "Select Discourses from the French and the German," translated by Rev. H. C. Fish and D. W. Poor, D.D.]

When two persons meet who are able to recount similar necessities—and the same buffetings of Satan, oh, what mutual disclosures take place! what trustful communicativeness—what tender sympathy is then manifest! Then one soul gushes out and flows over into the other, and time steals rapidly on. But on the other hand, toward one who knows not our needs by experience, we are dumb, reserved, and take no pleasure in communicating, because we fear that he will be able neither to understand nor sympathize with us.

So, indeed, would we have kept farther away from our heavenly Friend, had he not become our companion in tribulation. But now the thought is exceedingly refreshing, that he himself was tempted in all points like as we are—and knows the bitterest anguish of our soul from his own experience. Now, even though no fellow-man understands us, ah! still we know there is yet *one* Friend at hand, to whom we need but lisp a word of our affairs and concerns, and he at once comprehends all we feel. His experience reaches down into the thickest nights of the soul—into the most frightful depths of inward sufferings or conflicts.

Under no juniper tree canst thou sit, which has not overshadowed him; no thorn can wound thee, from which his heart has not bled; no fiery dart can hit thee, which has not been shot at his sacred head. He can indeed have compassion. Yes, only believe it, dear soul; as often as thou liest in the furnace, over thee the eyes of the watchful Refiner melt in tears—and a great, holy, mother-heart bleeds for thee in sympathy from heaven.

TRIALS OF THE PREACHER.

If the clergy are to be justly blamed for not seeing the people, more do the laity err in supposing that their position is a mere sinecure, and that they have very little to do. We might inquire very earnestly, whether that be not enough to tax the heart and hands of a frail man, which is almost too much for an angel's powers? But we will pass this by; what is called "head-work" in common language is appreciated only by a few. Some people think that the hands and arms only work, and that there is no such thing as sweat of the brain. They suppose that reaping a field is far more laborious than writing a sermon; and the more clearly and simply is the theme deduced, the more they think they could do like it. It is no more than just that these ignoramuses should be put right in that particular. Men do not speak like prophets nowadays, from immediate inspiration, but God exacts the labor of the head as well as of the hands. Every sacred theme which is handled from the pulpit ought to be the result of intense study. And what a continual stretching of the mind, and struggle for the ingenuity, from month to month, and from year to year, to set forth the truth with such force, vividness, and variety, as to make the people listen, for the best of men will find dull and listless hearers if he repeats himself from day to day. Because he is a good man, that is no reason why his audience should not have a doze, if they cannot help it. There are other anodynes besides poppies. Look around on a Sunday. Some of their eyes are like dead men's eyes, with a penny on them. There are two classes in church, consisting, 1st, of those awake; 2d,—we regret to say it—of those who are comfortably asleep. The first class is subject to another division; of those who are serious and attentive, and of others whose imagination is extremely active. They imagine themselves out of church. Some are bargaining for a farm, and some engaged in the purchase of stocks; and to judge from their eyes, which have an inverted look, they are dealing with those who are "a match for them." The object of preaching is to bring the souls of these men back and put them into their bodies again; and as to the dormant set, to rouse them up as if by thunder and lightning, and so lay the matter before them, that they shall think it not safe to get asleep. As to those who are attentive, the main object is to keep them so.—*The Rector of St. Bardolph's.*

POINTLESS SERMONS.

In one of his discourses John Newton has this pithy remark:

"Many sermons, ingenious in their kind, may be compared to a letter put in the post-office without a direction. It is addressed to nobody, it is owned by nobody, and if a hundred people were to read it, not one of them would think himself concerned in the contents.

"Such a sermon, whatever excellences it may have, lacks the chief requisite of a sermon. It is like a sword which has a polished blade, a jeweled hilt, and a gorgeous scabbard, but yet will not cut, and, therefore, to all real use, is no sword. The truth properly presented has an edge, it pierces to the dividing asunder of soul and spirit, it is a discerner of the thoughts and intents of the heart."

THE SINNER YIELDING.

If the Lord of heaven and earth do now look from the throne of glory, and say, "What! sinner, wilt thou despise my favor and pardon, my son, thy mighty, merciful Redeemer, my grace and Spirit still?"—what can be the return of the poor abashed wretch, overawed by the glory of the Divine Majesty, stung with compunction, overcome with the intimation of kindness and love? I have heard of thee, O God, by the hearing of the ear—now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes. So inwardly is the truth of that word now felt, "that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." (Ezek. xvi. 63.) But, sinner, wilt thou make a covenant with me and my Christ? wilt thou take me for thy God, and him for thy Redeemer and Lord? And may I Lord? yet, may I? O admirable grace! wonderful, sparing mercy! that I was not thrown into hell at my first refusal! Yea, Lord, with all my heart and soul, I renounce the vanities of an empty, cheating world, and all the pleasures of sin. In thy favor stands my life. Whom have I in heaven but thee? whom on earth do I desire besides thee? And O thou blessed Jesus, thou Prince of the kings of the earth, who hast loved me, and washed me from my sins in thy blood, and whom the eternal God hath exalted to be a Prince and a Savior, to give repentance and remission of sins, I fall before thee, my Lord and my God; I here willingly tender my homage at the footstool of thy throne. I take thee for the Lord of my life. I absolutely surrender and resign myself to thee. Thy love constrains me henceforth no more to live for myself, but to thee, who died for me and didst rise again. And I subject and yield myself to thy blessed light and power, O Holy Spirit of grace, to be more illuminated, sanctified, and prepared for every good word and work in this world, and for an inheritance among them that are sanctified in the other. "Sinner, never give thy soul leave to be at rest till thou find it brought to some such transaction with God (the Father, Son, and Spirit) as this; so as that thou canst truly say, and dost feel thy heart is in it."—*John Howe.*

SANDALPHON---THE ANGEL OF PRAYER.

Have you read in the Talmud of old,
In the legends the Rabbins have told
Of the limitless realms of the air,
Have you read it,—the marvelous story
Of Sandalphon, the Angel of Glory,
Sandalphon, the Angel of Prayer?

How, erect, at the outermost gates
Of the City Celestial he waits,
With his feet on the ladder of light,
That, crowded with angels unnumbered,
By Jacob was seen, as he slumbered
Alone in the desert at night?

The Angels of Wind and of Fire,
Chant only one hymn, and expire
With the song's irresistible stress,—
Expire in their rapture and wonder,
As harp-strings are broken asunder,
By the music they throb to express.

But serene in the rapturous throng,
Unmoved by the rush of the song,
With eyes unimpassioned and slow,
Among the dead angels, the deathless
Sandalphon stands listening, breathless,
To sounds that ascend from below,—

From the spirits on earth that adore,
From the souls that entreat and implore
In the frenzy and passion of prayer,—
From the hearts that are broken with losses,
And weary with dragging the crosses
Too heavy for mortals to bear.

And he gathers the prayers as he stands,
And they change into flowers in his hands,
Into garlands of purple and red;
And beneath the great arch of the portal,
Through the streets of the City Immortal,
Is wafted the fragrance they shed.

It is but a legend, I know,—
A fable, a phantom, a show
Of the ancient Rabbinical lore;
Yet the old medieval tradition,
The beautiful, strange superstition,
But haunts me and holds me the more.

When I look from my window at night,
And the welkin above is all white,
All throbbing and panting with stars,
Among them majestic is standing
Sandalphon the angel, expanding
His pinions in nebulous bars.

And the legend, I feel, is a part
Of the hunger and thirst of the heart,
The frenzy and fire of the brain,
That grasps at the fruitage forbidden,
The golden pomegranates of Eden,
To quiet its fever and pain.

—*H. W. Longfellow.*

THE AIM OF THE PILGRIMS.

The Pilgrims would have held that state most imperfect which contented itself, and complacently rested, in its own advancement and special prosperities, without seeking to benefit others around it. They esteemed that progress to be radically wanting in greatness and value, which was a mere progress in power and wealth, and in physical success; which gained no results of great character and culture, and blossomed out to no wealthy fruits of enlarged Christian knowledge. The moral, to them, was superior to the physical; the attainments of Christian wisdom and piety, above accumulations of worldly resources; the alliance of the soul with God, through faith, above the conquest and mastery of Nature. And to these they held the State to be tributary, as they held all things else that existed on the earth; the very earth itself, and its laws.

They themselves were ordained to this by a personal baptism of the Spirit of God. Their communities were ordained to it, by that Providence of God which had marshaled them hither, and had opened before them the paths of the wilderness. They anticipated, therefore, and carefully arranged for this from the outset: that the noble character, which at first was brought hither by Endicott, Winthrop, Saltonstall, Johnson, or earlier still, by Carver, Bradford, Brewster, and their fellows, should be preserved, exalted, re-enforced, and more widely distributed, in generations to come; that the lights of learning, rekindled here, should burn with only a brighter flame than they ever had shown on the shores of the Old World; that the institutes of religion should have a solid and enduring foundation in the States they erected; and that great, and wise, and wide-reaching efforts, for man's good and God's glory, should be the ultimate, the ever-repeated product and fruit, of all their large and arduous enterprise! Not a mere police establishment was the State on their theory; accomplishing its office in protecting its subjects, and punishing criminals. It was to them a place and a power of the noblest education; a teeming nursery of all good influence and heavenly growths, from which letters, charities, and salvation should proceed, and in which they should perpetually be nourished. Philanthropic endeavors, and missionary enterprises, were to be its results; the proofs of its prosperity; the real and imperishable rewards of its founders. It existed, in order that characters might be formed, commanding, large, and full of light, whose record should make all history brighter, whose influence should link the earth with the skies. And they expected Millennium itself, with its long eras of peace and of purity, of tranquil delight and illuminated wisdom, to spring, as the last and crowning fruitage, from the States they were founding, and from others like them.

It was this which inspired them to come hither as they did, and not the mere pressure of strictness at home which drove most of them hither. They came as drawn, not driven out; attracted by a purpose, not exiled by an edict; to make the world better, through the States they were to found, and not merely to escape the supervision of constables. They sacrificed much, and they knew all they sacrificed. But they poured it all as precious ointment on the feet of this enterprise, which to them was divine! They left the fairest parts of England—old home to which their hearts were rooted; old ways in which this infancy had tottered; the streams on whose banks they had won their brides; the ancient churches, whose walls were still brightened with the scutcheons of their ancestors, and at whose altars they had worshiped themselves, or had joyfully ministered; they left the shadows of Universities that had trained them, and all the storied and venerated scenes which grappled their hearts with hooks of steel; as Hubbard said of the Lady Arbella, the daughter of the noble house of Lincoln, they "came from a paradise of plenty and peace, to a wilderness of wants," where often, as with her, their very life was shattered in the transfer—because they sought and expected to rear here not only States pervaded by one life, compacted thoroughly, and steadily increasing, but States whose FRUIT should reward all their effort; whose results, of enlightenment, and of human salvation, running on through the centuries, should culminate at last in the glories of that Day when the heavens and the earth shall be one in their life! And except for this we had no New England, and no recurring "Forefathers' Day" to rain on us its great inspirations!—*Rev. Dr. Storrs's Oration before the N. E. Society.*

A FAREWELL.

My fairest child, I have no song to give you;
No lark could pipe to skies so dull and gray;
Yet, ere we part, one lesson I can leave you
For every day.

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make life, death, and that vast for ever,
One grand, sweet song.

—*Kingsley.*

FAITH.

Faith is the life of Christianity, and a good life is the life of faith. So that if you are willing even in death to confess, not only the articles, but in affliction and death, to trust the promises, in the lowest nakedness of poverty you can cherish yourselves with expectation of God's promises and dispensations, being as confident of food and raiment, and deliverance and support, when all is in God's hands, as you are when it is in your own; if you can be cheerful in a storm, smile when the world frowns, be content in the midst of spiritual desertions and anguish of spirit, expecting all should work together for the best, according to the promise; if you can strengthen yourselves in God when you are weakest, believe when you see no hope, and entertain no jealousies or suspicions of God, though you see nothing to make you confident; then, and then only, you have faith, which in conjunction with its other parts, is able to save your souls. For in this precise duty of trusting God, there are the rays of hope, and great proportions of charity and resignation.

To believe in God, through Jesus Christ, is by believing, to love him, to adhere to him, to be united to him, by charity and obedience, and to be incorporated into Christ's mystical body, in the communion of saints.—*Jeremy Taylor.*

SPIRITUAL HARVEST-TIME.

In a time of general awakening, Dr. Nettleton wrote in the following strain to one of his brethren in the ministry:

"It becomes every friend of Zion to prepare the way of the Lord through all the towns in this region. The fields are whitening all around us; and though God can create and gather the harvest without human instrumentality, yet we do not expect it. A revival *begun*, is likely to subside, without the constant pressure of Gospel motives on the consciences of the awakened. It is obvious from experience, that God generally blesses far more extensively the means for extending his work, than he does for commencing it in the midst of surrounding darkness. As the conversion of one sinner is often the means of awakening every member of the family, and the impulse is again felt through every kindred branch, and through the village and town; so one town may be the means of revival in another, and that in another. Though some ministers feel the truth of this remark, yet few, if any, realize it in its full force. There is as really a season of harvest in the moral as in the natural world. Now every hand that can hold a sickle needs all its strength. The harvest *fully ripe*, neglected a few days, is for ever lost. Other fields may whiten, and the same field a second time, but the former neglected harvest is lost for ever. There is a crisis in the feelings of a people, which, if not improved, the souls of that generation will not be gathered. In the season of a revival more *may* be done—more *is* often done, to secure the salvation of souls in a few days or weeks, than in years spent in preaching at other times. One sermon, in a revival, often does more execution than a hundred equally good out of it. And I verily believe that more good may be *lost* for the want of that *one*, than be done with it, and with a thousand like it, when the crisis is past. 'Say not ye, there are yet four months, and then'—it is now or never. And 'he that reapeth receiveth wages.'"

GOOD REASON FOR BEING EXCITED.

Rev. Dr. Arnot of Glasgow, in speaking on the temperance question, admitted that he was excited, and gave his reasons why he should be. He said: "People need not take the trouble of telling me I am excited on these questions. I know that I am; I would be ashamed before God and men if I were not. There is more in the public houses of Glasgow to stir the spirit of a minister, than in all that Paul saw at Athens. In my ministry I meet the horrid fruit of those whiskey-shops. I see men and women perishing in these pitfalls. The number of victims is so great that it overwhelms one. My brain is burning. My heart is breaking. The church is asleep, and the world too, and they are hugging each other. I am weary with beholding sin. I must cry out. I would rather be counted singular in the judgment of men, than be unfaithful in the judgment of God."

Be Cheerful.—There are not a few who, even in this life, seem to be preparing themselves for that smileless eternity to which they look forward, by banishing all gayety from their hearts and all joyousness from their countenances. I meet one such in the street not unfrequently, a person of intelligence and education, but who gives me, and all that passes, such a rayless and chilling look of recognition, something as if he were one of Heaven's assessors, come down to "doom" every acquaintance he met, that I have sometimes begun to sneeze on the spot, and gone home with a violent cold, dating from that instant. I don't doubt he would cut his kitten's tail off, if he caught her playing with it. Please tell me, who taught her to play with it?—*Holmes.*

Qualifications for a "Clark."—The deacons of Surrey Tabernacle, London, in advertising for a clerk, after saying that he must be one that lives as well as professes the Gospel, add:—"It is not desired that the hymn, in giving out, should be growled out, nor squeaked out, nor bawled out, nor whispered out, nor hurried out, nor dandled out; but given out as dictated by common sense and a feeling heart, in a voice distinct, earnest, and impressive."

Scarcity of Males in Church.—Travel where you will in that part of the world, from Portugal to Sweden, from Normandy to the mouths of the Danube, you find it almost impossible to interest the *male* portion of the inhabitants in religious matters. As a body they have assumed an attitude of indifference, if not hostility, and so long as this continues, I, for one, never expect to see their political emancipation. It is very different in the United States of America.—*Speech of Mr. Baxter, M. P., at Glasgow.*

MAKING A NEEDLE.

FOR THE CHILDREN.

I wonder if any little girl who may read this ever thought how many people are all the time at work in making the things which she every day uses. What can be more common, and, you would think, more simple than a needle? Yet, if you do not know it, I can tell you that it takes a great many persons to make a needle, and a great deal of time too.

Let us take a peep into the needle manufactory. In going over the premises, we must pass hither and thither, and walk into the next street and then again, and take a drive to a mill in order to see the whole process. We find one chamber of the mill is hung round with coils of bright wire of different thicknesses, from the stout kinds used for fire-hooks to that of the finest cambric needles. In a room below, bits of wire the length of two needles are cut by a vast pair of shears fixed in the wall. A bundle has been cut off; the bits need straightening, for they just came off from the coils.

The bundle is thrown into a red-hot furnace, and then taken out and rolled backward and forward on a table till the wires are straight. This process is called "rubbing straight." We now go to a mill for grinding needles. We go down into a basement and find a needle pointer seated on a bench. He takes up two dozen or so of the wires, and rolls them between his thumb and finger with their ends on the grindstone, first one end and then the other. We have now the wires straight and pointed at both ends. Next is a machine which flattens and gutters the heads of a thousand needles an hour. Observe the little gutters at the head of your needle. Next comes the punching of the eye, and the boy who does it punches eight thousand an hour, and he does it so fast your eyes can hardly keep pace with him. The splitting follows, which is running a wire through a dozen, perhaps, of these twin needles.

A woman with a little anvil before her files between the heads, and separates them. They are now complete needles, but rough and rusty, and what is worse, they easily bend. A poor needle you will say. But the hardening comes next. They are heated in a furnace, and when red-hot are thrown into a pan of cold water. Next they must be tempered, and this is done by rolling them backward and forward on a hot iron plate. The polishing still remains to be done. In a very coarse cloth needles are spread to the number of forty or fifty thousand. Emery dust is strewed over them, oil is sprinkled, and soft soap is dashed by spoonfuls over the cloth; the whole is then rolled up with several others of the same kind, thrown into a wash-pot, to roll to and fro for twelve hours or more. They come out clean enough, but after a rinsing in clean hot water, after tossing in sawdust, they look as bright as can be, and are ready to be sorted and put up for sale. But the sorting and doing up in papers, you can imagine, is quite a work by itself.

Foreign Miscellany.

Lord Derby and his Tame Elephant.—The outrageous absurdities of which Lord Ellenborough was guilty when he was Governor-General of India covered him with deserved ridicule, and brought about his recall by the Board of Directors, even in opposition to the wishes of the Government. He is a man of great ability, but of small discretion. His knowledge is large, but unhappily he does not know how to use it. His appointment to the presidency of the Board of Control was regarded as a hazardous experiment in the present state of Indian affairs, and it appears he has already occasioned serious embarrassment to his colleagues. On Monday evening, Lord Brougham asked in Parliament if it could be true that two officers were going out to Africa the next day to organize negro regiments for service in India. He was proceeding to state his objections to such a course when Lord Hardinge, Under-Secretary at War, interrupted him by saying no such measure had even been thought of. This plump denial caused some surprise, and Lord Derby backed it by saying he had never heard of any such scheme. So far good; but lo! on Tuesday night, up rises Lord Ellenborough, to admit that Lord Brougham's information was perfectly true, and that he had had a design of enlisting Kroomen on the coast of Africa for service in India. He gave a reason for the abandonment of the scheme which is obviously fictitious, namely, that it would require an amendment in the Mutiny Bill, which it was too late to make. It is very clear from this that Lord Brougham's question was the real stoppage put upon this charming expedient. But how came Lord Ellenborough to have ventured upon such a movement without the knowledge of the War Office? We do not wonder at Lord Derby's ignorance. He does not care to trouble himself much as to what is going on.

that the President of the Board of Control, without any legal authority, and even without the knowledge of the War Office, should set about raising regiments is a strong proof that the ministerial arrangements are in a very defective state.

Decay of Quakerism.—A gentleman, who is concerned to remark that although the population of Great Britain has more than doubled itself during the last half century, the members of the Society of Friends have diminished in number, offers a prize of 100 guineas for the best and one of fifty for the next best essay, explanatory of the causes of this change. Three able independent arbitrators have undertaken to pronounce judgment on the essays, viz. Professor Maurice of London; Professor J. P. Nichol of Glasgow, and the Rev. E. S. Pryce of Gravesend, Kent.

The University of London.—We are glad to see that Government has granted the new charter to the University of London. Our readers, who have already seen the document, will remember that the great point of this reform is the throwing open of academical honors to every man willing to brave the necessary examinations. This is the best step education has taken since Lord Brougham and his friends first pronounced against the close guilds of learning—and founded London University as a protest and an experiment. The graduates accept the new arrangement, and peace returns to Gower street. Government, we are no less glad to announce, has at last consented to sanction a new degree—a Doctorship of Science.—*Athenæum.*

Important to Scientific Men.—In the course of summing up, in the case of Betts *v.* Clifford, tried before Lord Campbell and a special jury, at Warwick Assizes, on the 22d inst., his lordship noticed that a scientific witness having asked his opinion as to whether he was bound to attend, upon being served with a subpœna, he would say that a scientific witness was not bound to attend, and ought not to be subpœnaed. If he knew any question of fact, he might be compelled to attend; but Her Majesty's subjects were not compellable to give their attendance to speak upon matters of opinion.—*The Solicitors' Journal.*

The Eclipse at Strasbourg.—The famous astronomical clock of the cathedral of Strasburg, reproduced by means of its machinery, with perfect accuracy, the various phases of the recent eclipse of the sun. This clock, as is known, in addition to declaring the time, presents the heavenly bodies and their movements.

Silence Safe.—We recollect once hearing a man say to a well-known and justly popular prebendary, "Dr. ——, how many livings may a clergyman of the Church of England hold?" To which the Rev. Doctor replied, "As many as he likes, if he will hold his tongue."—*Literary Gazette.*

A Bishop arrested by a Consul.—It appears from a statement in the *Morning Advertiser*, that that anomalously situated ecclesiastic, Dr. Gobat, the Christian Bishop of Jewish and Mohammedan Jerusalem, has been involved in some differences with the British Consul there; and that he has been summoned to the Consul's Court, and, on refusing to appear, has been apprehended for contempt.

Lord Rosse's Prophecy.—Lord Rosse contradicts the report that he has predicted an unusually hot summer.

Cobden.—The Committee of the Rochdale Liberal Electors Association have decided that, in the event of a dissolution of Parliament, they will bring forward Mr. Cobden as candidate for the borough.

Mechi.—Mr. Mechi, the celebrated agriculturist and cutler, is to succeed the late Alderman Farebrother, as representative of the Ward of Lime street. 102 electors out of 115 have signed a requisition asking him to take the post, and he has consented.

The Bishop of London's Gloves.—A keen controversy is raging in some of the church papers relative to the sort of gloves which it is lawful and expedient for a bishop to wear. It appears that a few days ago, at a religious meeting over which the Earl of Shaftesbury presided, the right reverend prelate stood on the platform wearing a pair of bright yellow riding gloves, a circumstance which seems completely to have scandalized some of the rigid disciplinarians present. It seems to be admitted that the canon law does not contain any prohibition against a prelate adorning himself with yellow gloves, and therefore the Bishop of London is not likely to be cited to the Ecclesiastical Court in consequence of his peculiar ideas on the subject of episcopal attire.—*Daily News.*

The Independent,

WEEKLY RELIGIOUS AND FAMILY NEWSPAPER.

Edited by eminent clergymen, assisted by the following distin

Regular Contributors:

REV. E. CHEEVER, D.D.,
REV. HENRY WARD BEECHER,
MRS. HARRIET BEECHER STOWE,
And many others.

THE INDEPENDENT is a large double-sheet family newspaper, handsomely printed on clear paper, and with large type, issued punctually and circulated in all parts of the land—particularly in New England, the Middle States, and the West.

Its columns are enriched and diversified by contributions from writers of the first character and celebrity, on a wide range of subjects, interesting not only to the home circle and fireside, but to the counting-house, the literary, and the religious world.

Each successive number of the paper is designed to give a weekly digest of affairs, both in the church and the world, and a large amount of miscellaneous reading matter, entertaining, pure, and stimulating, for both the young and the old.

The great aim of the paper is to be a moral power in the world; and with this in view, it seeks to promote every pure reform, and is now struggling for success. It is a friend of the slave, and will use all its influence to advocate for his freedom, and will use all its influence to support every existing institution and every proposed public reform which tends to ameliorate humanity and the rights of men. In short, it will promote the progress of Christianity, it will inculcate and maintain those principles of Human Freedom which are part of the Bible.

The following summary of

RELIGIOUS AND GENERAL INTELLIGENCE

Also, weekly, an article on the MONEY MARKET and COMMERCIAL NEWS.

A complete REVIEW OF THE FLOUR AND PRODUCE MARKETS, and Merchandise generally, together with that of the CATTLE MARKETS, is written weekly by an experienced man, expressly for the paper. Our PRICES CURRENT are also corrected up to the day of publication, and may be confidently relied upon for correctness.

TERMS—$2 a year (*in every case*) by mail; $2 50 by carrier—always *in advance*.

Specimen Numbers sent gratis.

Clubs of Copies six cents.

TO OLD SUBSCRIBERS will please remit at our risk *direct to the Publisher*, as we have NO AGENTS for whom we are responsible.

ADVERTISEMENTS—Twenty cents per line, each insertion, with a deduction on large bills.

JOSEPH H. LADD, Publisher,
Office, No. 22 Beekman street, New York.

SPECIAL NOTICES.

PAPERS ARE forwarded until an explicit order for discontinuance, and payment of all arrearages, is received, as is required by law in such cases.

ADVANCE will be required with each name sent.

No change to Clergymen as to Laymen.

NOTICES for money remitted will be sent when requested, by a letter when a *stamp* is received; otherwise attached to the paper of the first or second number of the paper thereafter sent.

POST-OFFICE ADDRESS.—It is *useless* for Subscribers to call on business unless they give the name of their Post-Office and STATE.

POSTAGE.—The annual postage on *The Independent*, sent by mail, is twenty cents.

ADVERTISEMENTS.—A limited number will be taken at TWENTY CENTS A LINE FOR EACH INSERTION, calculated at the rate of twelve lines to an inch, set in any sized type. No advertisement inserted for less than fifty cents. Business Notices, in a separate column, charged twenty-five cents a line for each insertion. Items, leaded. A liberal discount to those who advertise largely, or to persons from out of town, to receive any attention, must be accompanied with the *cash*.

EXCHANGES.—We will exchange for one year, with any person who will send a copy of one dollar. With some we will exchange if they will name in their paper and publication which name conspicuous place, and insert our advertisement two or three times and notice the exchange; such an arrangement, however, must be made with the Publisher.

NEW BOOKS.

A BOOK OF PLANS
FOR CHURCHES AND PARSONAGES. COMprising eighteen designs by

JOHN. AUSTIN,
DOWNING. STONE.
RENWICK. CLEVELAND,
WHEELER. BACKUS, and
WELLS. REEVE.

Opinions of the Press.

"The work is perfectly indispensable to a society proposing to build a church. The cheapest structure ought not to be constructed without a consultation of it, as the result of which, much money would be found to have been saved ten times over."—*Congregationalist, Boston.*

"These designs will save a church hundreds of dollars in the new building."—*The Independent.*

"We certainly a beautiful, useful, and admirable volume."—*Christian Inquirer.*

"We cordially recommend it to all who are interested in the subject of church-architecture."—*New York Tribune.*

"Before every church that is about to erect a house of worship, or to purchase it."—*Congregational Herald, Chicago.*

"No church could find in these designs one that would suit them."—*Home Mission Record.*

TEN DOLLARS, delivered *here*; or it will be sent free of any part of the U. S. for eleven dollars. Size 13x18 inches. Postage one dollar.

JOSEPH H. LADD,
No. 22 Beekman st.,
New York.

SIXTEEN YEARS
IN THE
WILDS OF AFRICA

LIVINGSTONE'S TRAVELS AND EXPLORATIONS IN THE WILDS OF AFRICA, from the Edinburgh Edition. The American Edition is now ready for Canvassing Agents. The book is having a very large sale, some days selling 1,000 copies at a single order. The largest commission to active Agents.

Specimen copies sent by mail, on receipt of the price, $1 25.

J. W. BRADLEY, Publisher,
No. 48 North Fourth st., Philadelphia

CAUTION.

The publication of the Publisher has been called to spurious editions of the work, put forth as "Narratives of Dr. Livingstone's Travels." Ours is the only cheap American Edition of the full and complete work, containing all the important matter of the English Edition which is sold at $5; for the truth of this statement we refer to the following notices from some of the most prominent journals in the country:

NOTICES OF THE PRESS.

"Although we can say, that seldom is presented to the reading public a work containing such a vast amount of solid instruction and information as in question. The volume is handsomely illustrated, and has a neat appearance of exterior for which Mr. Bradley's publications are noted."—*Family Magazine.*

"The volume we have presented to us the whole of Dr. Livingstone's travels, including only scientific details."—*Medical and Surgical Reporter.*

"Dr. Livingstone's Travels.—Nothing of real importance is omitted in this American edition, which is undoubtedly the most acceptable to the reader who reads for practical information."—*Saturday Post.*

"Livingstone's Travels and Researches in South Africa possess advantages in this edition, which is undoubtedly the most acceptable to the reader who reads for practical information."—*Saturday Post.*

"A rich and valuable book for the general reader, and the style in which the publisher has issued it will commend it to tens of thousands."—*Christian Observer.*

"We have thirty two chapters which are likely to be read and enlarge the scope of reflection more pleasantly, and time more satisfactorily, than these Livingstone Discoveries in Africa, and taken altogether will fall to make any publication which hasto combine popular taste of our time for reading matter strange, new, the scene laid in far-off countries, which brings and increases our stock of useful knowledge."

"The wholesatory, leaving out digressions and episodes."

Discovery.

489-tf

CLERGYMEN AND TEACHERS.

HAVE JUST PUBLISHED A NEW SABBATH-Book on the LIFE OF MOSES, by Rev. D. D. Author of Lectures to Children, etc.

It embraces the books of Exodus, Leviticus, Numbers, Deuteronomy.

The interesting practical and important truth is original here. At the end of each lesson are Practical questions very suggestive.

The plan has been adopted by all religious denominations.

The 144 pages and is of large size. Price $1 50 per dozen. Sold by all Booksellers. Specimen copies sent by mail on receipt of three-cent stamps.

The same author, on the LIVES OF THE PATRIARCHS proved very popular; 20,000 copies were sold in a few months. This volume embraces the book of Genesis. Or-

HOPKINS, BRIDGMAN & CO., Publishers,
Northampton, Mass.

MONEY ON REVIVALS.

A NEW EDITION
OF THIS VALUABLE WORK,
MAKING THE

Fourteenth Thousand,

Ready by us THIS DAY.

JOHN P. JEWETT & CO.,
Boston.

METHODISTS,
BAPTISTS,
UNIVERSALISTS,
TRINITARIANS,
UNITARIANS,
AND
EPISCOPALIANS,

Interested in promoting the sale of the admirable book,

THE

Fleet-street Chapel Lectures.

FAITH and POLITY of each denomination is *distinctly, clearly, and forcibly* made known by their ablest men.

EVERY FAMILY SHOULD OWN IT.
EVERY ADULT SHOULD READ IT.
EVERY LIBRARY SHOULD CONTAIN IT.

PRICE $1.

PUBLISHED BY
JOHN P. JEWETT & CO.,
No. 20 Washington St., Boston,
To all orders from the trade, and application for Agencies, should be addressed.

Tenth Thousand Just Published.

A. HUTCHINSON,
116 Nassau street, New York,
General Agent for the Publishers.

REMOVAL.

Pratt, Oakley & Co.,

PUBLISHERS, BOOKSELLERS, & STATIONERS,

Have Removed to

Their new and commodious store,

No. 21 MURRAY STREET, near BROADWAY,

where they will keep a large and well-assorted stock, consisting OF

SCHOOL AND MISCELLANEOUS BOOKS,

STATIONERY

Of all kinds. BANK and OFFICE BLANK BOOKS, NOTES, DRAFTS, CHECKS, LETTER PRESSES, etc. In addition to a full supply of the valuable SCHOOL and COLLEGE TEXT BOOKS and BIBLES published by ourselves, we shall have at all times a stock of the publications issued by other publishers. All orders for SCHOOL and MISCELLANEOUS BOOKS, STATIONERY, etc., will be promptly attended to.

486-491D

FINANCIAL.

L. D. OLMSTED,
AGENT FOR THE
NEGOTIATION OF LOANS SECURED BY REAL ESTATE,
Chicago, Illinois,

OFFERS HIS SERVICES TO CAPITALISTS at the East who desire to make *safe* investments at the West. All business is transacted without expense to the lender. By special permission he refers to—

New York.
Henry Young, Esq.,
Phelps, Bliss, & Co.,
S. B. Chittenden & Co.,
S. Cochran & Co.,
Watt, Dunning & Graham.
Wells Southworth, Esq.,
Thaddeus Sherman, Esq.,
Prof. Denison Olmsted.

Hartford, Conn.
Day, Owen & Co.,
Collins Brothers,
John Olmsted, Esq.

Northampton, Mass.
Hon. J. P. Williston.

New London, Conn.
Hon. Thomas W. Williams,
Francis Allyn, Esq.

Boston.
Ogden, Fleetwood & Co.,
C. G. Hammond, Esq.,
Hon. Mark Skinner,
Phlo Carpenter, Esq.

Montreal.
D. F. Jones, Esq.

Other references to persons living in various cities at the East can be furnished if desired. 478-tf

John B. Murray,

BANKER,

Has removed to the offices lately occupied by the
UNITED STATES TRUST COMPANY,
NO. 40 WALL STREET,

Business Paper and Loans on Securities negotiated. Orders for the investment of money, Collection of Dividends, and Sales of Securities, executed promptly. Remittances for sales made always in Certificates of Deposit in the Manhattan Bank. 487-496

BANKING AND COLLECTION OFFICE.

SMALLEY, WEED & BARTLETT,

54 WALL STREET, NEW YORK,

Having reliable correspondents, will collect paper payable at all accessible points in the United States and Canadas, at a commission of one-quarter of one per cent. and proceeds delivered to our customers promptly on the day received.

Our firm will continue to be represented at the Stock Exchange Board, and will attend promptly to all orders for the purchase and sale of bonds and stocks. Our transactions at the Board being strictly on commission, we are enabled to give entire satisfaction to those who may favor us with their orders.

References—Moses Taylor, Esq., Wm. B. Astor, Esq., New York. 477-494

INSURANCE.

EXCELSIOR FIRE INSURANCE COMPANY.
CASH CAPITAL, $200,000.
OFFICE, No. 6 BROAD STREET, NEW YORK.

This Company insures all kinds of Buildings, Household Furniture, Merchandise, Vessels in Port, and other property, against loss by fire.

Directors.

GEORGE S. DOUGHTY, President. EUGENE PLUNKETT, Vice-President.

Frederick Pents, J. T. B. Maxwell,
Jacob Little, Alvin Van Santvoord,
Richard F. Carman, William A. S. Van Duzen,
Marshall O. Roberts, Robert Hogan,
Ambrose C. Kingsland, Hiram Anderson,
John R. Peters, Waldo Hutchins,
Ramsay Crooks, Charles B. Hart,
Frederic De Peyster, Howard C. Cady,
K. K. Collins, Edouard Bossange,
Alfred Plunkett, William Perdon,
John Garcia, F. J. Hosford,
Daniel Richards, Anson Livingston,
G. W. Burnham, Robert W. Mead,
Wm. H. Johnson, Charles Sagory,
Henry L. Hoguet, John Ewen,
Joannes Gourd, Charles B. White,
L. E. Lahens, F. K. Francis,
S. J. Pardessus, John H. Brower.
George B. Morewood.

HENRY QUACKENBOSS, Secretary.
May, 1857. 447-490tf

UNITED STATES TRUST COMPANY
OF NEW YORK,
BANK OF NEW YORK BUILDINGS,
NO. 48 WALL STREET, COR. OF WILLIAM.
Capital.....$1,000,000,
INVESTED IN BONDS AND MORTGAGES ON REAL ESTATE,

worth double the amount loaned thereon, and Bonds of Incorporated Cities of this State, authorized to be issued by the Legislature.

This Company is a legal depository for moneys paid into Court, and is authorized to act as guardian or receiver of estates.

INTERESTS ALLOWED ON DEPOSITS.

By order of any Court in this State, including surrogates.....5 per cent.
From individuals, or corporations, for a period of six months or longer.....5 "
If payable on 90 days' notice.....5 "
For less time, or payable at short notice.....4 "

Deposits may be made and withdrawn at any time, and will be entitled to interest for the whole time they may remain with the Company.

Executors, Administrators, or Trustees of Estates, and Females unaccustomed to the transaction of business, as well as Religious and Benevolent Institutions, will find this Company a convenient depository for money.

TRUSTEES:
JOSEPH LAWRENCE, President.

Peter Cooper, Caleb O. Halsted,
D. H. Arnold, Jacob Harsen,
Royal Phelps, Thomas Tileston,
John J. Cisco, Edwin D. Morgan,
Daniel S. Miller, Cornelius Smith,
James Suydam, Clinton Gilbert,
Thomas Slocomb, John Jacob Astor, Jr.,
Shepherd Knapp, Daniel D. Lord,
Greene C. Bronson, Thomas W. Pearsall,
John J. Phelps, William H. Macy,
B. F. Wheelwright, George T. Ades,
Charles E. Bill, Erastus Corning, Albany,
William Tucker, James S. Seymour, Auburn,
Wilson G. Hunt, Reuben H. Walworth, Saratoga.
JOHN A STEWART, Secretary. 485-497G

MERCANTILE MUTUAL INSURANCE COMPANY,
No. 35 Wall Street.

BRANCH OFFICE, for the accommodation of customers up town, No. 251 BROADWAY, cor. Murray st.

ASSETS ON 1st JANUARY, 1858.....$931,130.

Marine and Inland Transportation Risks
on Vessels, Freight, and Merchandise, insured on the most favorable terms.

This Company gives special attention to the accommodation of merchants in the insurance of goods, coastwise or by inland conveyances, to and from all places in the United States.

The Company has established a branch office, as above, for the convenience of parties doing business at a distance from Wall street, where applications for insurance will be received and information given as to rates of premium on coastwise and inland risks.

TRUSTEES.

Joseph Walker, E. E. Morgan,
James Freeland, Hier. A. Schleicher,
Samuel Wilkts, William Boyd,
Robert L. Taylor, John McKesson,
William T. Frost, Henry W. Johnson,
William Watt, Geo. W. Hennings,
Henry Eyre, Francis Hathaway,
Cornelius Grinnell, Aaron L. Reed,
David W. Cattin, John S. Williams,
Benj. M. Whitlock, Richard Patrick,
Ellwood Walter, Horatio C. Eagle,
James Chambers, William Nelson, Jr.,
E. Haydock White, Charles Dimon,
N. L. McCready, Frederick G. Heye,
Daniel T. Willets, Harold Dollner,
L. Edgerton, Paul N. Spofford.
Henry R. Kunhardt,

ELLWOOD WALTER, President.
CHAS. NEWCOMB, Vice-President.
C. J. DEBFARD, Secretary. 488-491c

HUMBOLDT FIRE INSURANCE COMPANY.
CASH CAPITAL, $200,000.
OFFICE, No. 10 WALL STREET, NEW YORK.

Directors.

John Rankin, Robert Boorman, William L. King,
Samuel F. Holmes, F. H. Trowbridge, William A. Kobbe,
Anson G. Phelps, Joshua H. Bates, Wm. Mulligan,
Charles Christmas, A. B. Strange, Nathan Pine,
George H. Kilery, C. B. Caldwell, Simon Freeman,
B. F. Breeden, W. H. McConnel, Ebenezer Beadleston,
Walter S. Griffith, James McKaye, Moses A. Hoppock,
J. S. T. Stranahan, S. Nelson Davis, William C. Bowers,
Lowell Holbrook, George W. Parsons, Willard M. Newell,
Henry J. Baker, Walter Barnes, William Allen,
John Armstrong, Edward Bridge, Henry L. Barr,
D. R. Stanford, Andrew Comstock, W. D. Thompson.

JOHN RANKIN, President.
WILLIAM MULLIGAN, Secretary,
ALEX. WELSH, Jr., Ass't Secretary. 488tf

HOME INSURANCE COMPANY OF NEW YORK.—OFFICE, NO. 4 WALL STREET.

This Company continues to insure Buildings, Merchandise, Ships in Port and Cargoes, Household Furniture and Personal Property generally, against loss or damage by Fire, on favorable terms. Losses equitably adjusted and promptly paid.

Capital Stock (all paid).....$500,000
Surplus over.....200,000

DIRECTORS:

William G. Lambert, George D. Morgan, Jesse Hoyt,
Lucius Hopkins, Theo. McNamee, Wm. Sturgis, Jr.,
Chas. J. Martin, Richard Bigelow, Lyman Cooke,
A. F. Willmarth, Oliver E. Wood, Alfred S. Benson,
George C. Collins, George Bliss, Curtis Noble,
D. N. Barney, Roe Lockwood. John B. Hutchinson,
Thomas Messenger, John G. Nelson. Chas. P. Baldwin,
Wm. H. Mullen, Levi P. Morton, Amos T. Dwight,
Charles B. Bates, Geo. Pearce, John R. Ford,
B. Wisner Bull, Ward A. Work, Sidney Mason,
Homer Morgan, I. H. Frothingham, Geo. T. Stedman,
Levi P. Stone, Chas. A. Bulkley, John W. Whitlock,
James Humphrey, James Low, Cyrus Yale, Jr.
Wm. R. Foulke, Cephas H. Norton, F. H. Cossin.
Wm. H. Webb, Henry A. Hurlbut.

CHARLES J. MARTIN, President.
A. F. WILLMARTH, Vice-President.
J. MILTON SMITH, Secretary. 486-97D

FIREMAN'S FUND INSURANCE COMPANY.

The Books for subscription to the Capital stock of the FIREMAN'S FUND INSURANCE COMPANY, are now open at the office, No. 110 Broadway, basement of the Metropolitan Bank.

March 25, 1858.

DAVID MILLIKEN,
FRANKLIN H. DELANO,
CHARLES McDOUGALL,
JOHN C. HENDERSON,
PETER H. TITUS,
JOSEPH B. VARNUM, Jr.,
HENRY M. GRAHAM.

457tf

MUSIC, PIANOS, ETC.

PIANO-FORTES AT BARGAINS.

HALLET, DAVIS & CO.'s, HAINES BROS., and other Boston and New York Pianos, constituting the largest and best assortment of Pianos to be found in the city, can always be seen at my ware-rooms. Second-hand Pianos, from $80 to $175. MELODEONS, cheap. NEW PIANOS TO LET, AND RENT APPLIED ON PURCHASE.

T. S. DERRY, Marble Building,
482-513e 456 Broadway, corner Grand st.

GOLD MEDAL GRAND AND SQUARE PIANOS, STEINWAY & SONS, Manufacturers, No. 84 Walker street, near Broadway, N. Y. Received the highest premium where and wherever they brought their Pianos in competition with the best makers of Boston, New York, Philadelphia, and Baltimore. Among the judges were *Gottschalk, W. Mason, Wollenhaupt*, etc. Prices moderate. 477-526Z

EDUCATION.

THE SUMMER TERM OF THE GOULD SEMINARY, (for Young Ladies) *Litchfield, Conn.*, will commence on the first Wednesday of May next (May 5, 1858.)

REFERENCES.

Rt. Rev. Bishops Brownwell and Williams, Conn., Rt. Rev. Bishop Meade, Virginia, Edward Robinson, D.D., Union Theo. Seminary, New York, Gouverneur Morris, Esq., Wm. Curtis Noyes, Esq., James H. Storrs, Esq., New York, Hon. S. F. Beers, Hon. O. S. Seymour, Litchfield, Conn. 488-491c

SING SING FEMALE SEMINARY, a family boarding school for Young Ladies at Sing Sing, Westchester Co., N. Y.

The best facilities are afforded for acquiring a superior education in all the solid and ornamental branches. The Summer session begins Wednesday, May 5th. For circulars, etc., address the Principal, Rev. S. N. Howell, A.M. 490-491*J

THE PAVILION FAMILY SCHOOL,—HARTford, Conn., Rev. I. Bird and J. Bird, B.A., Principals, opens its 35th session, May 5th. Circulars to be had of the Principals, or of S. P. Williams, Esq., 4 Maiden Lane, New York. 486-498

MOUNT SCHOOL FOR YOUNG LADIES, Mt Wood land Farm, Worcester, Mass. Number of pupils limited to eight. The Summer Term of twenty weeks will commence Wednesday, May 12th. For further particulars, address

486-497 MRS FRANCIS W. ALLEN.

A FAMILY SCHOOL.—NUMBER LIMITED.

PARSONAGE FEMALE SEMINARY,
At South Salem, Westchester County, N. Y.
Rev. A. L. LINDSLEY, MRS. LINDSLEY, PRINCIPALS.

☞ Circulars obtained of Rev. John M. Krebs, D.D.; Rev. John. C. Lowrie, D.D.; Robert Carter & Brothers; Peter Naylor, Esq., 21 Madison Avenue; Hubbard & Gillett, 20 Cortlandt street; S. T. Kellogg, Esq., 45 Liberty street; Cyrus J. Lawrence, Esq., 29 Chambers street. 487tf

STAMFORD FEMALE SEMINARY.—Miss CATHERINE AIKEN, Principal. The Summer Term of this Institution will commence on the 28th of April, and continue 14 weeks. Catalogues with full particulars may be had at the book-store of Roe Lockwood & Sons, Broadway, or by application to the Principal.

Ex-Gov. W. T. MINOR.
Stamford, Conn., March 17, 1858. Prest. Board of Trustees.

IRVING INSTITUTE, TARRYTOWN, N. Y. The 39th semi-annual session will commence on WEDNESDAY, May 7. Circulars can be obtained of RICE & ANDREWS, No. 289 Broadway, WM. W. ROSE, 68 Cedar St., N. Y., (opposite the Post Office,) and 142 Atlantic St., Brooklyn, and of the Principal, D. S. ROWE. 491tf

TEACHER'S TOOLS.

Universal School Register, 25c., 50c., 75c., and $1.

Mottos for the School Room, book of twenty mottos, 50 cents.

Teacher's Guide to Illustration, 50 cents.

Teacher's Letter to Parents, per hundred, $2 25.

Educator's Assistant, with list of apparatus, Maps, Charts, Furniture, etc. etc., 10 cents.

All the above sent by mail and pre-paid.
Address at Hartford, Conn., F. C. Brownell, Secy.
" " Chicago, Ill., George Sherwood. 490-492

TARRYTOWN INSTITUTE.—SUMMER TERM commences on the first MONDAY in May. Circulars, with terms, references, etc., can be obtained at E. Goodenough's Bookstore, No. 122 Nassau street, up stairs, New York, or by addressing A. NEWMAN, A.M., Principal. 488-tf

NORMAL MUSICAL INSTITUTE, NORTH READING, MASS., under the personal direction and instruction of Dr. LOWELL MASON, Messrs. GEO. JAS. WEBB, and GEO. F. ROOT.

The next Term of this Institution will commence on Wednesday, June 2, and continue through the months of June, July, and August.

Circulars, containing full information with regard to course of instruction, expenses, etc., will be sent free, on application to NORMAL MUSICAL INSTITUTE, North Reading, Mass. 483-6teow

AMERICAN SCHOOL INSTITUTE,
346 Broadway, N. Y.

SCHOOLS SUPPLIED WITH COMPETENT teachers without delay, also with pupils, books, etc., teachers with positions, and parents with school-circulars gratuitously. Teachers wanted. GILLIS & BOYD.

490-491*J

GOLDEN HILL INSTITUTE.

CLASSICAL, FRENCH, AND ENGLISH Boarding School, located at Bridgeport, Conn. Rev. G. B. Day, M.A., Principal.

Summer Term of twenty-two weeks commences April 26th. Price, per term, $140. Circulars to be had of the Principal.

Reference—Faculty of Yale College. 480-540

HOME SCHOOL FOR BOYS,
AMHERST, MASS.

THE SUMMER TERM, OF 14 WEEKS, COMmences on Wednesday, the 5th of May.

The number of pupils is limited to 12, and preference is given to those between the ages of 8 and 14.

The terms, for Board and Tuition, are $250 for 44 weeks. Circulars, giving particulars, may be obtained by application to R. B. HUBBARD. 486-491

A FAMILY SCHOOL FOR BOYS.

A CLERGYMAN IN A RETIRED AND healthy town in Hartford county, Conn., will take into his family a few boys to board and educate. For particulars please write to HENRY CLARK, Burlington, Conn.

The best of references given.

Burlington, April 5, 1858. 486-491

FAMILY SCHOOL FOR BOYS,
At Grafton, Worcester County, Mass.

THIS SCHOOL IS ESTABLISHED ON THE farm of the subscriber. The course of instruction embraces the studies preparatory to College or Business life, and the Modern Languages.

The Spring Term commences March 31st, and continues twelve weeks. For further information address

WILLIAM F. WHEELER,
Grafton, Mass.

References.

Rev. James Walker, D.D., Prest. Cambridge University.
Rev. G. R. Noyes, D.D., Cambridge.
Hon. Emery Washburn, Cambridge.
Hon. M. P. Wilder, Boston.
Charles L. Flint, Esq., Boston.
Joel Nourse, Esq., Boston.
Rev. E. E. Hale, Boston.
Hon. Stephen Salisbury, Worcester.
Hon. B. F. Thomas, Worcester.
Rev. Alonzo Hill, D.D., Worcester.
Rev. F. McIntire, Grafton.
Hon. John Brooks, Princeton.
Prof. J. A. Nash, New York.
Prof. J. J. Mapes, New York. 489tf

DWIGHT'S FAMILY HIGH SCHOOL FOR BOYS.—Rev. BENJAMIN W. DWIGHT, who has conducted for 12 years past a flourishing High School at Brooklyn, proposes to open a Boarding School in Clinton, Oneida Co., N. Y., on the first Wednesday of May next. He has erected a large and elegant edifice for the purpose; and it is his intention to maintain such a School, for both its intellectual and religious influences, as is not to be found elsewhere in the state. The School in Brooklyn will be continued as hitherto. For Circulars containing plans, terms, and references, address Rev. B. W. DWIGHT, Brooklyn, N. Y. 486-491

WEST HAVEN FEMALE SEMINARY.

THE SUMMER TERM OF THIS INSTITUTION will commence on Thursday, May 13th, and continue thirteen weeks.

Catalogues may be obtained by addressing Mrs. S. E. Wright, West Haven, Ct.

West Haven, March 20, 1858. 487-492

BOYS' BOARDING-SCHOOL, AT LITTLE Ferry, Bergen Co., 9 miles from Hoboken, N. J. This school is situated on a large farm, commanding a fine view of the surrounding country, and possessing the benefits of its invigorating air. Board, Tuition, Washing, etc., from $120 to $140 per year, (no extras.) Next Term commences April 27th. For Circulars, with patrons as references, address

487-491*J A. B. WINANT, Principal.

PRIVATE INSTITUTION FOR IMBECILE CHILDREN, at Barre, Mass. Designed for the benefit of all whose peculiarities, either physical or mental, exclude them from the privileges of the common modes of education. Address GEO. BROWN, Sup't. 487-493

FAMILY SCHOOL FOR BOYS.
UNDER THE CARE OF W. C. GOLDTHWAIT,
Longmeadow, Mass.

THIS SCHOOL IS IN A RETIRED AND pleasant situation, is easy of access from any of the cities, is free as any place can be from temptations to vice and extravagance. Instruction given in the common and higher branches, and the languages.

It is designed to render the mode of learning thorough; but the aim of the school is to secure with this improvement in manners, in manliness, in morals. Many testimonials have been received of a favorable change in the deportment of pupils, who have been here. Sound religious instruction will be given. More than in many schools, pupils are received into the family.

Such arrangement is made, that only two occupy the same sleeping-room. Opportunities for bathing and exercise afforded. Session commences first Monday in May; but pupils received at any period while a vacancy exists, and charged for the time here, though none wished for less than ten weeks or half session. Terms $250 per annum. Further information given on application as above.

Longmeadow, Mass., April 12th, 1858. 480-492

E. W. BECKWITH'S BOARDING SCHOOL for Boys, Cromwell, Middlesex county, Conn. Re-opens May 3. Terms $110 for 5 months. Come by R. R. via Middletown, or by Hartford boats. 491-492

MRS. NODINE'S YOUNG LADIES' INSTITUTE,
KINGSTON, N. Y.,

will commence its Fifteenth Semi-annual Session on May 11th. Kingston is accessible many times each day by Hudson River Railroad and steamboats.

The location of the Institution is unsurpassed for healthfulness and beauty.

Every facility is offered for acquiring a thorough education. Modern Languages are taught by native teachers residing in the family. Music, Drawing, and Painting by the best teachers. Pupils may be received before the opening of the term if desired.

Circulars may be had of SMITH & BOYD, American School Institute, 345 Broadway.

Mrs. M. E. NODINE,
Mrs. C. H. NODINE,
Principals.

487-496

GOLDEN HILL SEMINARY FOR YOUNG LADIES, Bridgeport, Conn. The Summer Term commences May 5th. For Circulars address Miss EMILY NELSON, Principal. 488-497*J

SELECT FAMILY SCHOOL FOR BOYS, AT South Williamstown, Berkshire county, Mass.
(Established in 1842.)

Term of twenty-one weeks will commence May 5th.

For Circulars, address the Principal, BENJ. F. MILLS, South Williamstown, Mass. 478-495

PLEASE COME AND SEE THE SEDGWICK INSTITUTE, a School for twenty carefully selected boys, in Great Barrington, Mass., which opens its next five-months session on the 5th of May. Letters addressed to the Principal for circulars, or an interview, will receive prompt attention.

Until the 3d of May, an interview may be had with the Principal at the Union Place Hotel, New York.

JAMES SEDGWICK, M.A.,
489-491 Principal.

MISCELLANEOUS.

China and Glass!

WE INVITE AN EXAMINATION OF OUR stock of

DINING AND TEA SETS,

Believing it to be the best in the City, and we are quite sure prices will be found

VERY REASONABLE.

MANTEL VASES AND PARIAN FIGURES

At prices much less than before.

We are now in receipt of some choice

PARIS BISQUE COLORED STATUARY,

Now so fashionable in Paris, and so

REALLY BEAUTIFUL.

WEDGEWOOD WARE, CUT GLASS,
OLD BLUE CANTON CHINA,
BOHEMIAN GLASS, BEAUTIFUL STONE CHINA.

Goods packed carefully.

DAVIS, COLLAMORE & CO.,
469-492B 447 Broadway, near Grand St.

FAIRBANKS' SCALES.

FAIRBANKS' RAILROAD TRACK SCALES.
FAIRBANKS' HAY SCALES.
FAIRBANKS' COAL SCALES.
FAIRBANKS' ROLLING-MILL SCALES,
FAIRBANKS' MINERS' SCALES.
FAIRBANKS' DORMANT WAREHOUSE SCALES.
FAIRBANKS' PORTABLE SCALES.
FAIRBANKS' SCALES ON WHEELS.
FAIRBANKS' WHEELBARROW SCALES.
FAIRBANKS' FLOUR-PACKING SCALES.
FAIRBANKS' FAMILY SCALES, weighing from half an oz. to 240 lb.
FAIRBANKS' GROCERS' SCALES,

AT
FAIRBANKS' SCALE WAREHOUSE,
No. 189 Broadway,
482-494Y Between Dey and Courtland streets, N. Y.

BEEKMAN TEMPERANCE HOTEL,
No. 14 Beekman Street,
(FORMERLY SAVERY'S,)
Corner of Beekman and Nassau Streets,
NEW YORK.

Kept on the European Plan.
Central to the City Hall, Park, Post-Office, Banks, etc.
Meals at all hours, from 6 A.M. to 8 P.M.
Hot, Cold, and Shower-Baths, 25c. each.

HAVING TAKEN THIS HOUSE FOR A TERM of years, and put it in complete order in the Lodging, Dining, and Kitchen Departments, I am determined to keep it as a *comfortable, quiet home* for those Gentlemen and Ladies who may favor me with a call. It has been and is now said, that a Hotel cannot be supported in this Commercial Capital of Twenty-five Millions of People without a Bar and Rum. How will the Temperance traveling Public decide the matter?

New York, April 22d, 1858. P. WRIGHT.

A RETIRED PHYSICIAN, 75 YEARS OF AGE, having lost his father, two brothers, daughter, son-in-law, nephews, and nieces, by that dreadful disease, CONSUMPTION, and suffering with a cough himself, determined to visit the East Indias, Egypt, and Japan, where he discovered a *Preventive* and *certain cure* for Colds, Coughs, Bronchitis, *Consumption*, Nervous Debility, and Asthma. His cough was cured immediately; he returned, cured his *relatives* who inherited the disease, and in connection with his son, have employed it in their practice, curing thousands of cases considered hopeless by others. For the purpose of rescuing as many of his suffering fellow-beings as possible, he is sending the recipe to all who wish it for 10 cents; 3 of it to pay the postage, and the balance printing. Address OLD DR. HEATH, No. 101 Spring street, opposite St. Nicholas Hotel, New York. 490-493

CANTON TEA WAREHOUSE.

"EVERY-DAY ARTICLES, USED IN EVERY FAMILY."

WHOLESALE AND RETAIL.

THOMAS R. AGNEW

(Successor to J. O. FOWLER & Co.,)

Importer and Dealer in

FINE GROCERIES, CHOICE TEAS, Etc.,

No. 260 Greenwich street,
Corner of Murray street, New York.

TEAS AND FAMILY GROCERIES.

Just received, a large assortment of all kinds, which are being sold at astonishingly low prices FOR CASH. Small Profits and Quick Sales is the only true principle.

Why is my store always crowded? Because people are beginning to find out where they can buy the cheapest and get the best goods. Don't forget—260 Greenwich and 80 Murray streets, New York. Orders to suit the times. 479-tf

TO HOUSEKEEPERS.

E. F. Woodward's PATENT PREMIUM *COLUMBIAN* SKIRT Extenders.

Unrivaled

487-499X

FOR IMPARTING EASE, GRACE, and BEAUTY to costume. Their compressible, expansive, and (every way) pliable qualities, combined with their great strength and durability, render them the most reliable and desirable SKIRT SPRING in the world, affording the most easy and graceful flow to the drapery in a sitting position. They are also invaluable for little Misses' Skirts, preventing any inelegant displacements of their attire, so conspicuous in the rigid steel or brass spring.

These popular favorites received the highest premium at the American Institute, and may be had at all the leading Notion and Dry-Goods Houses in the city and throughout the Union; also, at the Manufactory, 199 Fulton street, New York.

NEW YORK AGENCY FOR MENEELY'S celebrated CHURCH, STEAMBOAT, FACTORY, LOCOMOTIVE, and other BELLS. Circulars will be sent upon application by mail or otherwise. FAIRBANKS & CO.,
481-506 189 Broadway, New York.

GEORGE L. CANNON'S

WARMING AND VENTILATING WAREHOUSE,
406 BROADWAY, N. Y.

We take pleasure in informing the public that we have succeeded in obtaining the agency of L. W. Leed's Hot Water Furnace, for warming and ventilating all classes of buildings, and we are confident, from the success of this apparatus, that it will effectually overcome all the objections heretofore urged against the different modes of heating. The air enters the room at such a mild temperature, that those with delicate lungs can inhale the air direct from the registers, without receiving any injurious effects therefrom, which cannot be done either with comfort or safety from the overheated currents of air from most Hot Air furnaces.

This Hot Water furnace is *durable*, has few water joints, *does not leak*, needs no repairs, is easily managed, requiring fuel but twice in twenty-four hours, does not *shrink* nor *injure the furniture and wood-work* of the building, and *can never set them on fire.*

It possesses many advantages *over long circuitous coils of steam-pipes* or *radiators*, has been and is in successful operation, and gives perfect and entire satisfaction. We continue the sale of Bolton & Yale's Caloric Furnace, which affords a heat nearer to that obtained from the Hot Water furnaces than any other Hot Air furnace, from the fact that by means of the coiled iron packing, none of the air to be heated comes in contact with overheated surfaces, as is the case with *all other Hot Air stoves or furnaces in use.*

Also on hand, the celebrated Hayes' Tubular Oven and Hot Air Cooking Range, which not only performs the office of cooking in all its branches in the most perfect manner, but will at the same time heat additional rooms.

We have the *National and Republic* Cooking Ranges, Camps' House and Chimney ventilators, Registers, etc., etc., which we offer at satisfactory prices. Personal attention given to heating and ventilating by the proprietor. GEO. L. CANNON.
457-491

TREES AND PLANTS.

A CATALOGUE OF THE CHOICEST FRUITS, FLOWERING TREES, SHRUBS, ROSES, etc., will be sent on application. Carriage of all packages paid to New York.

B. M. WATSON,
486-492Pet Old Colony Nurseries, Plymouth, Mass.

TO HOUSEKEEPERS.

We beg leave to call your attention to our manufacture of

SUPER-CARBONATE OF SODA,

And various brands of

SALERATUS.

Having an experience of twenty-five years in the business, we feel confident we can offer a better article, and on better terms, than any other manufacturer. We would take this occasion to remark, for the information of Housekeepers, that all the Saleratus now in market is simply Super-Carbonate of Soda, of various degrees of purity, whether under the names Dietetic, Exsolsior, Pure and Extra Pure, or simply Saleratus; and these purer

The Independent.

DR. GOODRICH'S LETTER.

SEVERAL months ago Prof. Goodrich of New Haven, in behalf of a club of gentlemen in that city, of which President Day, Dr. E. T. Fitch, and other well-known names are members, addressed a letter to the Secretaries of the American Tract Society, urging upon them, with affectionate earnestness, the importance of publishing the suppressed tract on the "Duties of Masters." This letter had a special significance from the fact that the gentlemen who sign it were two years ago opposed to the issue of tracts on Slavery from the press of the American Tract Society. Now, however, in view of the action at the last anniversary, "an entire revolution" has taken place in their sentiments on that point, and this change they communicated in a friendly and affectionate, but most weighty and conclusive epistle to the Secretaries in Nassau street. But like all similar documents addressed to the Secretaries, it was treated by them as a mark of hostility to the Society! Its counsels were unheeded. The Boston Secretary abused the confidence of its authors, and made this private letter the subject of comment in his own tedious letters on the Tract question. He even had the effrontery to characterize its authors as "*political partisans*;"—a strange epithet to be applied to men of the wisdom, the years, and the prudence of Drs. Day, Fitch, and Goodrich!

We are glad that the letter is now given to the public. It is a fine example of Christian wisdom, kindness, and forbearance in the discussion of a grave and difficult question. It should be widely circulated. The Publishing Committee have at their command all the resources of the Tract Society for publishing documents in their own defense. They have used the presses, paper, and the money of the Society to print and circulate partisan appeals. But documents reviewing their policy have to be published at the expense of private individuals. We hope, therefore, that friends of the Tract Society will buy this letter liberally for gratuitous distribution. It is for sale by Joseph H. Ladd, 22 Beekman street, and by Thomas H. Pease, New Haven, price 6 cents single, $4 a hundred.

We add the closing paragraphs:

"It is said, 'Why go beyond the plain words of the sacred volume?' I answer, because we are not a Bible, but a Tract Society. The very nature of such a Society requires us to go beyond the mere *words* of the Bible. One great object for which the church exists in the world, is to *carry out* and *apply* the principles of the Bible to the ever varying condition of man and his institutions. Tracts are in some cases the most effectual means of accomplishing this object. There are points of peculiar delicacy which can never be reached in their details by the instructions of the pulpit; and in such cases especially, nothing has so great an influence in carrying the precepts of the Bible to the hearts and consciences of men, as kind and well-written tracts. I need not say that our Society has, from the first, taken the ground here stated. In discussing the subject of fashionable amusements, dancing, theaters, etc., we were early met by the objection that these things are not directly forbidden in the Bible; and our answer was, they 'are nevertheless contrary to the obvious *spirit* of its precepts.' 'We reason in this case from the general tenor of the Scriptures.' In other words, we *refused* from the beginning to place ourselves on the ground we are now requested to occupy. We have gone on, year after year, carrying out these principles with unsparing energy, and applying them with the utmost freedom to a great part of the duties and moral evils arising out of the multiplied forms of American society. We have touched more or less upon slavery; and when the question as to our future course on this subject was referred to the Society for a full and final settlement, they unanimously resolved, that while the 'political aspects' of this subject lie wholly beyond our sphere, those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture, and so much deplored by evangelical Christians, undoubtedly *do* fall within the province of this Society, and *can* and *ought* to be discussed in a fraternal and Christian spirit.' Are we, then, to take back this Resolve, and give up the principles on which we have been acting for more than thirty years? Are we to aid and encourage our Southern brethren in ignoring, so far as tracts are concerned, those 'duties' and those 'moral evils' which arise out of the peculiar nature of their institutions! If they demand this as the only condition on which they will any longer unite with us or accept our aid, I have only to say, *they demand what neither we nor they have a right to perform.*

"The American Tract Society has done nothing wrong. They have passed no Resolves in a hasty, unkind, or intrusive spirit. It is not therefore fit or proper, that this great body of men, embracing so large a share of the intelligence and piety and moral force of the nation, should shrink from the ground they have taken—should abandon the principles on which hitherto they have always acted. The vote ought to be carried into effect! Such is the deliberate opinion of your New Haven friends.

"If, as a consequence, our Southern brethren should decide to leave us, I shall take this as an indication that there are yet to open on our country new and deeper designs of Providence—painful, yet salutary—working themselves out in a way that we know not of. It is hardly possible that the minds of Southern Christians—unless held down by the system of *ignoring* now proposed—should long rest satisfied without using the power of the press, with an energy hitherto unknown, in discussing those duties and moral evils which arise out of slavery. There are the clearest indications that such a discussion is even now coming on. If our friends at the South take this whole matter of tract distribution within their borders into their own hands, it may gain a hold on their affections, it may draw forth their resources, it may fill them with an energy and an enterprise such as no people can ever feel under a system of perpetual aid and superintendence. Relieved of those jealousies which spring from the dread of Northern interference, they can speak in a bolder tone and a freer spirit. It may be, as a natural result, that in ten, or even in five years, the tract cause will be placed on higher ground, and exert a more commanding influence, than could ever be attained under the guidance of men from abroad. Meanwhile, the American Tract Society will have the breadth of a continent for the scene of its labors, with new states and territories starting into life at the North and West, with a rapidity of progress never before equaled. This very year, double the amount of our income might be expended in that field; and this is but the 'beginning of the end.'

"Here, then, we rest. Regarding it as scarcely possible that our Southern friends would break the bond which connects us, on so light grounds as the publication of this little volume for the purposes mentioned above, we shall, even in that event, feel the cheering assurance that he who has so signally blessed our Society in its past labors, would overrule that painful separation for the furtherance of the great cause in which we are all engaged.

"Let me say, in conclusion, that while I have here spoken with that perfect frankness which I know you desire, I lay down my pen with sentiments of increased regard and affection for our brethren of the Tract Rooms. The public owe them a lasting debt of gratitude for their devotion to this noble object. Some of them have gone on from youth to age in a course of generous and self-denying labor for the advancement of this Society. They have made it what it is; and I shall never speak or think of them with any feelings but those of respect and affection. I still cherish the hope that there is to be no lasting difference of opinion between us—that through the good providence of our God, we may all be so enlightened and directed as to 'keep the unity of the spirit in the bond of peace.' Truly yours,

"CHAUNCEY A. GOODRICH.

"We, the undersigned, having heard with deep interest and approval the preceding letter, which was prepared at our request, do hereby give our cordial assent to the conclusion therein reached; and express our conviction that it is right and desirable that the publication in question should be made, in compliance with the recommendation of the Investigating Committee as reported to the Society, and unanimously adopted at their Annual Meeting in May, 1857.

"January 14, 1858.

"JEREMIAH DAY,
E. T. FITCH,
HIRAM BINGHAM,
HAWLEY OLMSTED,
D. W. LATHROP,
CHAUNCEY GOODRICH,
C. S. LYMAN,
W. H. WHITTEMORE,
S. R. ANDREW,
DAVID ROOT,
NOAH COE."

DR. BUSHNELL ON REGENERATION.

WE have given in another column a specimen of Dr. Bushnell's volume of "Sermons on the New Life." None will question the orthodoxy, and none can fail to feel the power of his argument upon the fundamental doctrine of the new birth. That birth he characterizes in one word as *naturalization* into the kingdom of God. The alien, upon fulfilling certain conditions and taking certain pledges is naturalized, born into an American citizen. The Gentile could be thus born into the Jewish commonwealth. So in the higher spiritual kingdom of God, men who are aliens by wicked works, are by the renewing power of divine grace and truth, born into that kingdom, *naturalized* as citizens of the Redeemer's commonwealth. The necessity for this new birth, grounded in man's depravity and the principles of God's law, and the means by which it is accomplished, are set forth in this discourse with earnestness and power.

God is everywhere demonstrating by his Holy Spirit the truth taught by the Savior to Nicodemus, that only by that Spirit are men truly born into his kingdom.

DRS. WHATELY AND WOOLSEY ON POLYGAMY.

THE newspapers have lately imputed to Dr. Whately a sentiment touching the obligation of a converted polygamist to live with his many wives, which seems to us altogether unworthy of that profound Christian moralist. It first met our eye as a quotation from *Punch*, and subsequently appeared in the *N. Y. Observer*. It is as follows:

"Puzzle-headed people are apt to confound together the making of a contract which is, in a Christian community, not allowed, and the keeping to a contract which, when it was made, was lawful. I hold with the Bishop, that a man who puts away a wife, even though he has another, causeth her to commit adultery."

The *New Englander* for May contains an able article on Polygamy, from the pen of Pres. Woolsey of Yale College. In the course of the discussion, the writer thus effectually disposes of the above sentiment:

"Until we have more authority for imputing this opinion to so clear-headed a man as Archbishop Whately, we shall allow ourselves to suspect that it is falsely ascribed to him; but whether his or not, it is certainly liable to attack on various sides. In the first place, will it be pretended that every contract, which is lawful, or is permitted by the laws in a heathen country, is binding on a Christian conscience? If so, the man, who just before his conversion had engaged to make a lot of idols to order, or to make rain, would be obliged to fulfill his contract, when he had learned that the 'idols of the heathen were vanity and a lie,' and that there are none 'among the vanities of the Gentiles which can cause rain.' In some African tribes, according to Mr. Grout, a man may take a mother and her daughter as his wives together. Is this too a lawful contract? The opinion really assumes, also, that there are no Christian rules in regard to marriage; that it is all an affair of contract; that Christian communities have, as all have, made laws against bigamy, not because it is forbidden by Christ's law, but because it would have, like gambling-houses, an immoral influence. For if it be forbidden, such a contract is as valid to the believer as a contract to assassinate heretics, and no more. But the opinion goes still further, and takes higher ground. Not only *may* the polygamist retain his wives, but he *must*. The King of Ashantee, if he puts away one of the 3,333 which travelers ascribe to him, 'causeth her to commit adultery.' But who will put Zulu or Marquesas marriage in the same category with Christian or even Jewish, and if Christ has given any law on the matter, is it not adultery for the Christian to have for a wife more than one woman? The view of Whately gives the man the benefit of heathenism after he has renounced it, as far as polygamy goes, but denies it to him, as far as divorce goes. The opposite view admits that he was ignorant, and so far innocent in his Pagan state, but subjects him at his conversion to the laws of Christianity. Where church discipline is loose and almost obsolete, as in England, it is comprehensible that the first of these views should find some favor. Where it is in its vigor, the other will be pretty sure to prevail.

"But it is hard, says Dr. Colenso, to require confiding, affectionate wives, to leave their husband, and cases of peculiar difficulty can be conceived of, as where the necessity of putting away one wife might sever Christian converts. As for sacrifice of affection in a Zulu harem, we are rather incredulous. We have heard of John Buncle's regarding each of his five successive wives as better than her predecessor, and as perfection for the time being; and perhaps each of them may have regarded Buncle with the same feeling. But we imagine that between a Zulu and his five wives there is not quite so much sentiment, and still less of it between the ladies themselves. As for hard cases, we can readily admit that they may sometimes occur, and if the principle of monogamy were not worth maintaining in spite of many hard cases, we might be inclined to surrender it. But the missionaries assure us that the thing is not so difficult of management after all;—that the converts expect to renounce plurality of wives, and to come under Christian law. This is sometimes a point to which their own untaught sense of propriety brings them before any direct teaching."

OUR WASHINGTON LETTER.

DEAR INDEPENDENT: We have passed a week of intense excitement over the changing features of the Kansas question. The motion for a Committee of Conference is now clearly seen to have been made for the purpose of betraying and wheedling the majority of the House into the support of a measure against which they have solemnly recorded their judgment. The appointment of the Committee gave a very sure indication of the existence of a secret coalition, and the result will prove the political death and burial of some of the interested parties.

The Committee, in its first meeting, found the Administration member from the House absent. The rest *talked*, and adjourned. At the second meeting an Administration member from the Senate was absent. They *talked* again, and adjourned. The third meeting found the *corns* duly laid, and Mr. English (Douglas-Democrat, professedly) proposed his plan, and it met the instant approval of the entire Administration portion, and was adopted instanter—only Seward and Howard voting against it. The Administration were jubilant, and were for an immediate report to the two Houses, but were finally prevailed upon to submit to an adjournment until 2 o'clock P.M., an intermission of two hours. They, however, enjoined a strict punctuality, as it was designed to report that day. Messrs. Seward and Howard were in the Committee Room at the moment, but waited almost an hour for the appearance of their colleagues, but waited in vain. The Conference was then, of course, broken up.—Where were Messrs. Green, Hunter, Stephens, and English? Busily at work with little groups of men on the Democratic side of the Hall, trying all possible inducements to press them into the support of the measure. For two days the Senate, the Cabinet, and the agreeing Committee dragooned the refractory members of the harmonious Democracy. They worked with the pertinacity of beavers or gophers. English and Stephens were cheek by jowl with Green, Cobb of the Treasury, and Thompson of the Interior. The shaky members of the Douglas-Democracy were purred over, wooed as gently as a sucking dove; the stern Romans of the South, who stood upon principle, and that principle the *rights of slavery*, without sneaking or compromise, were dragooned by party implements, and the attempt to subdue them was made by sapping, mining, and trenching. Executive influence (no *tears* this time as we can learn) was brought to bear upon them. Exclusion from the party pale, *à la* Douglas, was not attempted, for the very sufficient reason that that work has already been carried too far. When it was supposed that a majority could be obtained, the Committee was called together, and the report formerly voted upon adopted, with the dissent of Messrs. Seward of the Senate and Howard of the House. It was sent immediately to the printer, so as to be laid upon the tables of the members as soon as reported, and English gave notice that at one o'clock on the following day he should present it. Punctual to the minute the subject was called up and the report made. A doughface, union-saving speech was read by English in support of this *compromise!* and as the printed report had failed to reach the desks of members he moved to print and postpone until the next day, and called "the previous question." Learning that under the rules the adoption of the previous question cut off the motion to postpone, and brought the House to a direct vote upon the proposition, he took counsel of his fears and withdrew the demand. On the motion to postpone Howard obtained the floor. The motion was not debatenable except in a limited degree, simply upon the question of postponing. And then followed a scene which fully developed the weakness and fear of this curious coalition. They literally popped up from their seats with questions of order,—questions addressed to the Chair, to the Speaker, until Howard, like a lion at bay, stood calmly in his place, and with his flashing eye surveyed the surging, excited, angry mass around him. The gavel of the Speaker was ringing like a fire-bell, and his voice rose higher and shriller as he passed from the repeated request to the stern demand that the members should come to order and resume their seats, or he should call them by name. Order once more restored, Mr. Howard resumed, but nettles were in the seats of the coalition, and the same scene was re-enacted. At this point, Mr. Hill of Georgia (South American) obtained the floor by the courtesy of Mr. Howard, and moved to amend the motion by postponing the subject until the second Monday in May, and stated his reasons. Howard accepted the amendment, and then the teapot tempest became a seething cauldron. Hill's colleague said something offensive, and Hill, flushed and apparently angry, started for his colleague's seat. The Speaker called him by name and bid him be seated, but he paid not the slightest attention to the order. Members left their seats and crowded round the pair; the Speaker called earnestly for the Sergeant-at-arms. That official reached the spot just as one of the friends of Mr. Hill had taken his arm, and was leading him to the other side of the Hall. An excited House clamored for the vote, and the roll-call commenced in the midst of a silence which seemed strange by the contrast. The lobbying Cabinet and Senators were upon the floor, excited spectators of this test question. The result announced the defeat of the coalition, and the postponement of the question;—yeas 103, nays 105. Harris of Illinois moved to reconsider the vote, and lay that motion upon the table. This is the usual motion to perfect a vote, as it prevents any future reconsideration and places the subject beyond the power of the House. Stephens moved to adjourn—motion defeated by twelve majority. Hughes called the "previous question"—decided not in order, pending the motion to lay upon the table the motion to reconsider; Phillips of Pennsylvania moved to adjourn—carried by five majority. Thus ended the first day's proceedings.

On the next day (to-day) Stephens proposed a "compromise" on the time, naming next Wednesday, and begged it as a personal favor of his friends. The vote was taken upon the motion to table the motion to reconsider, and was carried—majority four. Hughes demanded the previous question again. Upon the question of seconding the demand, which requires a majority, the coalition were beaten by twelve. Washburn of Maine, without consultation, moved a call of the House, but the motion was defeated overwhelmingly. Stephens moved to adjourn—defeated; and then commenced the usual filibustering motions to prevent the consummation of the will of the House by adopting the resolution to postpone as amended. Wearied with the strife, enough changed their votes, and the wrangle of the week ended.

But your readers desire to know the features of this quaint bill of the Committee of Conference. I will explain. It provides a new ordinance to be submitted to a vote of the citizens of Kansas—not the Lecompton or any other *Constitution*, but simply an ordinance concocted by the Committee, which provides, *First*, that certain sections of land in every township shall be granted to the state for public schools; *Second*, that seventy-two sections of public land shall be given for a State University; *Third*, that ten entire sections shall be given to complete the public buildings; *Fourth*, that a certain number of salt springs, with six sections of land adjoining them, shall be donated to the said state; *Fifth*, that five per cent. of all the public lands sold in the state shall be given to it for building roads and other internal improvements; *Sixth*, and the only condition upon Kansas, that the state shall not tax the public lands belonging to the United States. All this, if the people will accept of the Lecompton swindle, and suffer slavery to be entailed upon them and their children. But, say the opposition, the people can abolish that afterward. I reply, that the contingency is already provided for, and the Supreme Court is all ready to give its decision, and the Executive as ready to enforce it. The question to be submitted in the following form: The Governor of the territory, (Denver,) Secretary, United States District Attorney, three appointees of this Pro-slavery Lecompton Administration—being a majority, and the President of the Council and Speaker of the House of Representatives, are to be a Board to establish precincts for voting, appoint officers, "prescribe time, manner, and places of voting," count and certify returns, etc.—the voting to be by ballots indorsed "proposition accepted," or "proposition rejected." If Lecompton is carried by another foray from Missouri, another outrage and swindle upon the right of suffrage, then the President's proclamation perfects the bloody and tyrannical scheme, and shuts the portals of liberty for ever upon Kansas. If rejected, then she must wait until her population equals or exceeds the ratio of representation in the House of Representatives, now 93,000 and upwards, after 1860 probably 120,000 and upwards.

Let your readers inspect this proposition closely. It is a direct bribe offered to the people, and in so many words says—'So much land, and immediate admission,—for slavery and Lecompton,—will you take it? If you do not, then it is a territorial tutelage of the hardest nature, under the most iron rule.' Has the bonsted "popular sovereignty," or "the right of a people to form and regulate their domestic institutions in their own way," culminated in this? Can a Northern Democracy be cajoled out of their platform of principles in so barefaced and miserable a manner as this? I do not, cannot, will not, believe it.

The President, Cabinet, and chief advisers have become completely befogged over this question. He has been led into the mire by his pertinacity in insisting that the measure should carry, and that Douglas with his sympathizers should be crushed. Principle is nothing, and the voice of the people is nothing, in this insane purpose. If the Conference scheme should be perfected, in either alternative of the vote in Kansas the Administration must lose in the popular esteem, and it is strange that they should be thus insanely blinded to their party good. Slavery fastened upon that people by another invasion, or by so-called judicial decisions and Executive power, would work a revolution of horrors not only upon that soil, but in the whole country. As for the party edict, if it should carry, that the people shall be deprived of their right of admission if they reject both the bribe and "Lecompton," it is of no account whatever. Every man from the North and West, standing as a candidate for election to the next Congress, would be pledged to the people, in advance of his election, to vote to bring Kansas into the Union as a state immediately under such a Constitution as her citizens should make. And if this Administration should veto it, it would be buried beneath the contempt of the people. That threat does not weigh a rush in the balance.

Green of Missouri attempted to make a Report to the Senate, but the bill being in the possession of the House, the question of order was made, and an exciting discussion grew out of it. During the discussion the bill was surreptitiously obtained from the Clerk's table and laid upon Green's desk. The subject was finally postponed until a day in the coming week. From present appearances the Conference Bill will not carry, except perhaps its professed author to his political grave.

The House passed an important act, donating a large quantity of public lands to the states for founding Agricultural Colleges. It was a very close vote. It is generally believed that it will also pass the Senate.

The bill providing for a police for this ill-governed city met its death in the House. I do not think Congress can adjourn on the 7th of June, the time set by both branches.

Adieu, PUTNAM.

Washington, April 24th, 1858.

General News.

FOREIGN.

Arrival of the Canada.

The Cunard steam-ship Canada, with three days' later intelligence from Europe, arrived at Halifax on Thursday morning last. The steamer went south of Sable Island to avoid the fields of ice which were observed inside.

Fall of Lucknow.—The chief feature of the Canada's news was the fall of Lucknow. The grand attack on Lucknow, for which there has been so much preparation, had been made by Sir Colin Campbell. The British Commander had such an overwhelming force on the occasion, and so thoroughly organized, that the Sepoy rebels, though well aware that they were fighting for life, were utterly incapable of making any prolonged resistance. They fled from their strongholds in the greatest disorder, and, being hotly pursued by the British cavalry, were slaughtered in great numbers. At latest dates the British were in full possession of the rebellious city of Lucknow, and the reconquest of Oude may be considered as an accomplished fact.

Great Britain.—The British Parliament was not in session when the Canada sailed, and political news from England is unimportant. We learn that the Grand Jury had found a true bill for conspiracy to murder against Allsop, Bernard, and others, accused of being implicated in the attempt of the 14th of January.

France.—Important intelligence reaches us from France. It is reliably reported that the Emperor is making warlike preparations on an extensive scale. A commission has been appointed to examine and report upon the best system for placing the commercial ports of the empire in a state of defense, and a levy of French seamen is said to be going on in the most complete and strict manner.

The Paris correspondent of the Manchester *Guardian* states that another plot to assassinate the Emperor of the French had been discovered, and that this was the cause for the great military display at the inauguration of the new Boulevard de Sebastopol. The ceremony was originally intended to have been a purely civil and municipal one.

Italy.—The Vienna *Gazette* advances a series of proofs to show that Orsini worship is celebrated in Piedmont, with what it terms demoniacal passion and impious blasphemy.

Denmark and the German Diet.—The Executive Commission of the German Confederation is said to be preparing to proceed actively against Denmark.

DOMESTIC.

Thirty-Fifth Congress.—First Session.

Senate.

In the Senate, on Wednesday last, Mr. Durkee presented the Anti-Lecompton resolutions of the Wisconsin Legislature. Mr. Wilson introduced a joint resolution, authorizing and requesting the President to suspend the sale of public lands in Kansas for a year; and Mr. Mason, one authorizing the President to take such measures against Paraguay as her conduct in the matter of the "Water Witch" demands. The Deficiency bill was then taken up, and discussed till the hour of adjournment.

On Thursday, Mr. Seward introduced a bill to secure the immediate construction of a line of telegraph across the Continent, between St. Louis and San Francisco. Mr. Mason's resolution respecting Paraguay was discussed; after which the Deficiency bill occupied attention for four hours, and was variously amended, but was not finally disposed of when the Senate adjourned.

On Friday, the Agricultural College bill was read twice and referred to the Committee on Public Lands. The Deficiency bill was discussed, but no action had. Mr. Green asked leave to make a report from the Kansas Conference Committee. Objection was made that, by Parliamentary law, the matter should be first acted upon in the House, but the report was finally made the special order for Monday, and ordered to be printed.

On Saturday, the Deficiency bill was taken up, and Mr. Fessenden's amendment rejected, 22 to 30. A debate ensued upon a motion to strike out a portion of the bill made by Mr. Harlan of Iowa. Mr. Wade of Ohio spoke on the Utah war, and advocated the doctrine of popular sovereignty as applicable to the Mormons. Mr. Wilson of Massachusetts, and Mr. Hale of New Hampshire, defined their positions in relation to the Deficiency bill. The bill was then read a third time and passed—ayes 28, nays 19. It was very nearly a strict party vote. An Executive Session was then held, after which the Senate adjourned.

On Monday, the Kansas report was again considered. The minority raised various points of parliamentary law, but were overruled. Motions by Mr. Crittenden to postpone the subject till Wednesday, and by Messrs. Cameron and Wilson to adjourn, were lost. Mr. Clark spoke upon the merits of the bill. Finally it was agreed that the subject be the special order for 12½ o'clock the next day.

On Tuesday, the Kansas Conference Report coming up, Mr. Crittenden made a very able speech, which was listened to with great attention. Mr. Hunter replied to Mr. Crittenden. Mr. Hale followed, and commented with severity upon the Slavery policy of the Administration. Mr. Wade also condemned the Conference Report in strong terms. Mr. Green replied in defense of the President, accusing Mr. Wade of slander.

House of Representatives.

In the House, on Wednesday, a bill was introduced for the establishment of a National Printing Bureau. It was accompanied with a long report, an abstract of which may be found elsewhere. A Minority Report recommends that all the work be given to the lowest bidder. A resolution giving the contestants in the Nebraska Election case till the 1st of October to take supplementary testimony, and the West Point Academy appropriation bill, were passed.

On Thursday, Mr. Morrill's bill donating lands to the several states for the benefit of Agricultural and Mechanic Arts, was passed by 104 to 101. The bill granting pensions to officers and soldiers of the War of 1812 was discussed in Committee of the Whole until the adjournment.

On Friday, Mr. English made a report from the Committee of Conference on the Kansas bill. Mr English asked that it be printed, and that its further consideration be postponed until the next day. Mr. Howard of Michigan suggested a postponement until Thursday of next week. Mr. Hill of Georgia moved to postpone further consideration of the subject until the second Monday in May, which was agreed to by 108 against 105, and pending a motion to reconsider the vote, and to lay that motion on the table, the House adjourned.

On Saturday, the Kansas bill was under discussion. Mr. Stephens of Georgia thought Monday, May 10th, too late in the session to take up Mr. English's bill, and desired a vote on Wednesday next. Mr. Campbell thought May 10th better. Several gentlemen spoke on this question of time, when the House came to a vote upon Mr. Harris's motion to reconsider the vote by which the final vote on the Kansas Conference Committee's Report was fixed for the 10th of May, and to lay the motion to reconsider on the table. Mr. Harris motion was carried—ayes 105, nays 101. Pending the question on the original motion for postponement, as amended by inserting the second Monday (10th) of May, the House adjourned.

On Monday, the House refused, by a vote of 100 to 104, to postpone the consideration of the Kansas question till the second Monday in May, and then voted to take it up at 1 o'clock on Wednesday. Two of the Senate amendments to the Deficiency bill were disagreed to, of which one struck out the item of $4,000 for the payment of *The Globe* reporters, and the other the provision for the settlement of the accounts of the late Clerk of the House.

On Tuesday, Mr. Petitt made a report on the Fort Snelling sale and Mr. Russell a minority report. The majority report enters fully into the history of the case, and denounces the sale as illegal in every particular. The action of the Secretary of War in the matter is characterized as a grave official fault, and the report concludes with resolutions declaring the sale void. The minority report takes a precisely opposite view of the case.

LATE FROM WASHINGTON.—Both Houses were engaged on Wednesday in making speeches on Kansas, Lecompton, and the "English" dodge. The correspondent of the *Commercial Advertiser* writes, April 27th:

"Laughable as it may seem, the Governor of Alabama has written to the representative from that state to know whether the time has come for him to issue his proclamation for a call of a convention, to indorse the act of the state Legislature at the last session, to take measures for withdrawing the state from the Union.

"On the part of the friends of the substitute Kansas bill, there is some confidence in its success. Mr. English may count eleven anti-Lecompton Democrats with him, which would make the vote, in full House, 124 for the bill. But, deducting the seven Southern extremists, the vote would be 117 for the bill, which would barely carry it. It is evident, therefore, that the contest is still to be a very close one."

THE BEST BOTANY.
MISREPRESENTATIONS CORRECTED.

The Publishers of Wood's Botany having recently advertised it as the best work on that subject, as being now in use in 100 academies in this state, and as being recommended and preferred by Pres Hitchcock, Prof. Chadbourne, Prof. Dewey, and the Rev. Henry Ward Beecher, we think justice to the public and to Prof. Gray, as well as to ourselves, requires us to state that none of these claims, if ever true, are so now. Gray's Botanies have extensively displaced Wood's during the past year in the academies, and are daily doing so still. The recommendations of Wood's Botany, from every one of the gentlemen above named, are mutilated by the suppression of their dates, which were ten to fifteen years ago, and all of these gentlemen have within the past year superseded their old opinions by cordial recommendation of GRAY'S BOTANIES, which most of them pronounce superior to anything extant on the subject.

Circulars with particulars sent free to any address, giving the strongest testimonials to the superior excellence of GRAY'S BOTANIES, from Profs Agassiz, Guyot, Henry Dana, Silliman, Torrey, and others.

Single copies at half price for examination, with view to introduction into classes. IVISON & PHINNEY,
Educational Publishers,
491 No 321 Broadway, New York.

FOR SALE.—ONE SHARE IN THE CLINTON Hall Association. Apply to THOS. HAMILTON, 48 Beekman street. 491-3

A YOUNG LADY, RECENTLY FROM GERMANY, would like to engage in a Protestant school or private family, to teach Singing, Piano, French, and Fancy-work. Can give the best references as to character and ability. Address Louis Ernst, Private French Boarding-School, 47 and 49 West 30th street, New York. 491-3

"JUST AS I AM."

THIS FAVORITE HYMN, SET TO APPROpriate music by Dr. Lowell Mason, is now published on a single sheet. Copies mailed to any address, post-paid, on receipt of twenty-five cents per hundred or one cent each in less quantities. Published by MASON BROTHERS,
108 & 110 Duane street, New York.

S. S. Superintendents and clergymen may obtain a supply without charge of the publishers. 491

A DEEPLY INTERESTING BOOK TO ALL THOSE INTERESTED IN THE GREAT REVIVAL.
Now ready and for sale by Bookseller' Agents and Colporteurs,
NARRATIVES
OF
REMARKABLE CONVERSIONS
AND REVIVAL INCIDENTS,
Including a review of Revivals from the day of Pentecost to the Great Awakening in the last century—Conversions of eminent persons—Instances of remarkable conversions and answer to prayer—an account of the rise and progress of the Great Revival of 1857-58.
By WILLIAM C. CONANT,
with an introduction by
HENRY WARD BEECHER.
One large and handsome 12mo volume. Price $1.

"The work cannot fail to be one of interest."—*Chris. Advocate.*

"A means of grace and encouragement to the hearts of praying men."—*N. Y. Examiner.*

"It will be eagerly sought for at the present time."—*N. Y. Observer.*

"It cannot but prove eminently seasonable and useful."—*N. Y. Independent.*

DERBY & JACKSON, Publishers,
No. 119 Nassau street, N. Y.
Copies sent by mail, post-paid. Agents wanted to sell the above. 491

EVIL NOT FROM GOD.

WILL BE PUBLISHED ON SATURDAY, MAY 1st,
EVIL NOT FROM GOD;
OR,
The Mystery.
An Inquiry into the Origin of Evil. By JOHN YOUNG, LL.D., Author of "Christ of History." Second American from the Latest London edition. 12mo.
PRICE $1.

Extract of a letter from Sir Wm. Hamilton, late Professor of Logic and Metaphysics in the University of Edinburgh: "I have read it with great interest, and much admire the ability with which the subject is treated. Your work seems to me one of the best and most satisfactory which have appeared."

The *Presbyterian Banner* says: "This is a reprint of one of the most remarkable books which we have seen for several years, and unless we are greatly mistaken the name of Dr. Young, the author, will soon be familiar among all thinking classes of our land."
Published by MASON BROTHERS,
108 and 110 Duane street, New York.
Sent to any address by mail, post-paid, on receipt of the price. 491-492

ROCKBRIDGE, VA., ALUM SPRING WATER.—This celebrated mineral water has been long known in the Southern and Middle States as a specific for Scrofula and skin diseases generally, for Chronic Diarrhea and Dysentery, Dyspepsia and Affections of the Liver, Bronchitis, Ophthalmic Affections; and, from its tonic and alterative properties, it is peculiarly adapted as a tonic for females, and for renovating and building up enfeebled constitutions.
FRAZIER & RANDOLPH, Proprietors.
This celebrated water for sale in bottles, by HEGEMAN & CO., Chemists and Druggists, Nos. 165, 273, 512, and 756 Broadway, where pamphlets, with analysis, etc, may be had. 491-495B

THE NEW HYMN AND TUNE BOOK.

THE SABBATH HYMN BOOK IS THE TITLE chosen for the new collection of Psalms and Hymns which has long been in preparation by Rev. Professor EDWARD A. PARK and AUSTIN PHELPS of Andover Theological Seminary, and Dr. LOWELL MASON. It is now in the hands of the stereotyper and will be published in a few weeks. As soon as possible will follow THE SABBATH HYMN AND TUNE BOOK, containing all the hymns, set to appropriate tunes, for Congregational Singing, the words and music being on the same page; also, THE SABBATH TUNE BOOK, containing the tunes alone.
This work (for the three books may be appropriately termed one work) has cost much labor, performed with the advantage of great ability and long experience in the practical wants of the churches, on the part of the editors, who have also enjoyed very unusual facilities in the amount of matter, new and old, at their disposal.
A large portion of the tunes inserted will, of course, be those which are already best known and most used.
As an aid in finally revising the list of these old tunes to be inserted, we shall be under obligations to leaders of choirs and others if they will send us lists of tunes which are used in the congregations in which they worship, classified as follows: 1. List of tunes most used and valued. 2. Those less used, but indispensable. 3. Tunes desirable but not indispensable.
To any leader of a choir who will send us before the 15th of May, such a list carefully prepared, we shall be happy to present a copy of the Hymn and Tune-Book when ready.
MASON BROTHERS,
491 108 and 110 Duane street, New York.

THE ANNIVERSARY AND SUNDAY-SCHOOL Music Book, No. 1, consisting of thirty-two Tunes and Hymns, will be published Saturday, May 1st, by Horace Waters, 333 Broadway, N. Y. Contents in part: "'Tis Anniversary Day," "Happy Greeting to All," "Kind Words can Never Die," Do Good for the Sabbath School," "The Teacher's Prayer," "We Come with Joy to Greet You," "Let Us be Happy, and Let Us be Gay," "O, that Beautiful World," "The Eden Above," "God is There," etc. Price 3 cents. $2 per hundred. Postage 1 cent. Packages of 100 or 200 sent by Express for about 25 cents. 491-J

CHARLES SCRIBNER,
New York,
HAS JUST PUBLISHED AND NOW READY for sale,

I. REV. HORACE BUSHNELL, D.D. SERMONS FOR THE NEW LIFE. 1 vol. 12mo, $1 25.
"The sermons are worthy of his title. They exhibit the rare power of their author in delineating the Christian life from the depths of a spiritual experience of which Christ is the center and the soul. They abound, also, in passages of high eloquence, and in those exquisite touches of character and motive, which show the hand of a master. The publication of these sermons, just now, is very timely. They will help new converts and maturer Christians to form a higher style of character."—*N. Y. Independent.*

II. REV. H. MARTYN WEEKS. THE LITERARY ATTRACTIONS OF THE BIBLE, OR A PLEA FOR THE WORD OF GOD, CONSIDERED AS A CLASSIC. 1 vol. 12mo. $1 25.
"It is filled with strains of thrilling eloquence—of graceful thought and powerful reasoning; it is eminently a book for the Christian heart, and he who reads it once, will long for an opportunity of perusal."—*Louisville Presbyterian.*

III. REV. J. A. ALEXANDER, D.D. THE ACTS OF THE APOSTLES; Explained. 2 vols. 12mo, $2 50; half calf, $4.

IV. CHINA—ITS RELIGION AND POPULAR SUPERSTITIONS. By Rev. M. S. CULBERTSON. 1 vol. 12mo, 75 cents.
"It contains a graphic and comprehensive account of the religions, popular superstitions, customs, and social condition of the Chinese—the result of eleven years of careful observation and study, while laboring as a missionary in the midst of daily intercourse with the people, with a knowledge of their language."

LIFE AND EPISTLES OF ST. PAUL. By Rev. W. J. CONYBEARE and Rev. J. S. HOWSON. 2 vols., 8vo. with illustrations, $5; half calf, $8.

ADAMS, REV. WILLIAM (D.D.) THE THREE GARDENS, Eden, Gethsemane, and Paradise. 1 vol., 12mo, $1.

ALEXANDER, Rev. J. W. (D.D.) THE PSALMS. Translated and Explained. 3 vols., 12mo, cloth, $3 75; half-calf, $5 25.

MY FATHER'S HOUSE; or, The Heaven of the Bible. By Rev. J. M. MACDONALD, (D.D.) 1 vol., 12mo, $1 25; full gilt, $1 75.

CYCLOPEDIA OF MISSIONS; embracing a Comprehensive View of all the Missionary Operations in the World, with Colored Maps. 1 vol., 8vo, $3; half-calf, $4 50; morocco, $6.

SCHAFF. Rev. P. (D.D.) HISTORY OF THE APOSTOLIC CHURCH. 1 vol., 8vo, cloth, $3.

A BOOK OF PUBLIC PRAYER; compiled from the authorized Formularies as prepared by the Reformers—Calvin, Knox, Bucer, and others—with Supplementary Forms. 1 vol., $1 75.

LIFE SCENES FROM MISSION FIELDS. A Book of Facts! Incidents, and Results, the most material and remarkable in Missionary Experience. By the Rev. E. D. MOORE. 1 vol., 12mo, $1.

THE DOCTRINE OF BAPTISM; a Scriptural Examination. By Rev. G. D. ARMSTRONG, D.D. 1 vol., 12mo, $1.

[Any of these Books will be sent, by mail or express, to any part of the United States, (charges paid,) for price remitted to Publisher.) 491

THE EARL OF SHAFTESBURY.

THE ECLECTIC FOR MAY IS PUBLISHED, is embellished with ten portraits, one of which is Lord Shaftesbury, President of the British and Foreign Bible Society, making twenty-nine in five numbers. There will be at least thirty-five valuable portraits in the three volumes of the *Eclectic* this year, surpassing in richness of embellishment all Magazine history, in connection with the great variety of articles in the letter-press. The English periodicals from which the *Eclectic* is filled, cost $125. The articles are interesting, varied, instructive, and of permanent value. No intelligent family of cultivated intellect—no young man—no young lady—who desire to store their minds with the rich treasures of thought, should willingly be without the *Eclectic*. It is economy of time and money. The reader obtains the choicest articles for $5 from periodicals which cost $125, besides half its value in beautiful portraits. Twelve numbers of the *E

The Independent.

DR. GOODRICH'S LETTER.

Several months ago Prof. Goodrich of New Haven, in behalf of a club of gentlemen in that city, of which President Day, Dr. E. T. Fitch, and other well-known names are members, addressed a letter to the Secretaries of the American Tract Society, urging upon them, with affectionate earnestness, the importance of publishing the suppressed tract on the "Duties of Masters." This letter had a special significance from the fact that the gentlemen who sign it were two years ago opposed to the issue of tracts on Slavery from the press of the American Tract Society. Now, however, in view of the action at the last anniversary, "an entire revolution" has taken place in their sentiments on that point, and this change they communicated in a friendly and affectionate, but most weighty and conclusive epistle to the Secretaries in Nassau street. But like all similar documents addressed to the Secretaries, it was treated by them as a mark of hostility to the Society! Its counsels were unheeded. The Boston Secretary abused the confidence of its authors, and made this private letter the subject of comment in his own tedious letters on the Tract question. He even had the effrontery to characterize its authors as "*political partisans*;"—a strange epithet to be applied to men of the wisdom, the years, and the prudence of Drs. Day, Fitch, and Goodrich!

We are glad that the letter is now given to the public. It is a fine example of Christian wisdom, kindness, and forbearance in the discussion of a grave and difficult question. It should be widely circulated. The Publishing Committee have at their command all the resources of the Tract Society for publishing documents in their own defense. They have used the presses, paper, and the money of the Society to print and circulate partisan appeals. But documents reviewing their policy have to be published at the expense of private individuals. We hope, therefore, that friends of the Tract Society will buy this letter liberally for gratuitous distribution. It is for sale by Joseph H. Ladd, 22 Beekman street, and by Thomas H. Pease, New Haven, price 6 cents single, $4 a hundred.

We add the closing paragraphs:

"It is said, 'Why go beyond the plain words of the sacred volume?' I answer, because we are not a Bible, but a Tract Society. The very nature of such a Society requires us to go beyond the mere *words* of the Bible. One great object for which the church exists in the world, is to *carry out* and *apply* the principles of the Bible to the ever varying condition of man and his institutions. Tracts are in some cases the most effectual means of accomplishing this object. There are points of peculiar delicacy which can never be reached in their details by the instructions of the pulpit; and in such cases especially, nothing has so great an influence in carrying the precepts of the Bible to the hearts and consciences of men, as kind and well-written tracts. I need not say that our Society has, from the first, taken the ground here stated. In discussing the subject of fashionable amusements, dancing, theaters, &c., we were early met by the objection that these things are not directly forbidden in the Bible; and our answer was, they 'are nevertheless contrary to the obvious *spirit* of its precepts.' 'We reason in this case from the general tenor of the Scriptures.' In other words, we *refused* from the beginning to place ourselves on the ground we are now requested to occupy. We have gone on, year after year, carrying out these principles with unsparing energy, and applying them with the utmost freedom to a great part of the duties and moral evils arising out of the multiplied forms of American society. We have touched more or less upon slavery; and when the question as to our future course on this subject was referred to the Society for a full and final settlement, they unanimously resolved, that while the 'political aspects' of this subject lie wholly beyond our sphere, 'those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture, and so much deplored by evangelical Christians, undoubtedly *do* fall within the province of this Society, and *can* and *ought* to be discussed in a fraternal and Christian spirit.' Are we, then, to take back this Resolve, and give up the principles on which we have been acting for more than thirty years? Are we to aid and encourage our Southern brethren in ignoring, so far as tracts are concerned, those 'duties' and those 'moral evils' which arise out of the peculiar nature of their institutions! If they demand this as the only condition on which they will any longer unite with us or accept our aid, I have only to say, *they demand what neither we nor they have a right to perform.*

"The American Tract Society has done nothing wrong. They have passed no Resolves in a hasty, unkind, or intrusive spirit. It is not therefore fit or proper, that this great body of men, embracing so large a share of the intelligence and piety and moral force of the nation, should shrink from the ground they have taken—should abandon the principles on which hitherto they have always acted. The vote ought to be carried into effect! Such is the deliberate opinion of your New Haven friends.

"If, as a consequence, our Southern brethren should decide to leave us, I shall take this as an indication that there are yet to open on our country new and deeper designs of Providence—painful, yet salutary—working themselves out in a way that we know not of. It is hardly possible that the minds of Southern Christians—unless held down by the system of *ignoring* now proposed—should long rest satisfied without using the power of the press, with an energy hitherto unknown, in discussing those duties and moral evils when arise out of slavery. There are the clearest indications that such a discussion is even now coming on. If our friends at the South take this whole matter of tract distribution within their borders into their own hands, it may gain a hold on their affections, it may draw forth their resources, it may fill them with an energy and an enterprise such as no people can ever feel under a system of perpetual aid and superintendence. Relieved of those jealousies which spring from the dread of Northern interference, they can speak in a bolder tone and a freer spirit. It may be, as a natural result, that in ten, or even in five years, the tract cause will be placed on higher ground, and exert a more commanding influence, than could ever be attained under the guidance of men from abroad. Meanwhile, the American Tract Society will have the breadth of a continent for the scene of its labors, with new states and territories starting into life at the North and West, with a rapidity of progress never before equaled. This very year, double the amount of our income might be expended in that field; and this is but the 'beginning of the end.'

"Here, then, we rest. Regarding it as scarcely possible that our Southern friends would break the bond which connects us, on so light grounds as the publication of this little volume for the purposes mentioned above, we shall, even in that event, feel the cheering assurance that he who has so signally blessed our Society in its past labors, would overrule that painful separation for the furtherance of the great cause in which we are all engaged.

"Let me say, in conclusion, that while I have here spoken with that perfect frankness which I know you desire, I lay down my pen with sentiments of increased regard and affection for our brethren of the Tract Rooms. The public owe them a lasting debt of gratitude for their devotion to this noble object. Some of them have gone on from youth to age in a course of generous and self-denying labor for the advancement of this Society. They have made it what it is; and I shall never speak or think of them with any feelings but those of respect and affection. I still cherish the hope that there is to be no lasting difference of opinion between us—that through the good providence of our God, we may all be so enlightened and directed as to 'keep the unity of the spirit in the bond of peace.' Truly yours,

"Chauncey A. Goodrich.

"We, the undersigned, having heard with deep interest and approval the preceding letter, which was prepared at our request, do hereby give our cordial assent to the conclusion therein reached; and express our conviction that it is right and desirable that the publication in question should be made, in compliance with the recommendation of the Investigating Committee as reported to the Society, and unanimously adopted at their Annual Meeting in May, 1857.

"January 14, 1858.

"Jeremiah Day,
E. T. Fitch,
Hiram Bingham,
Hawley Olmsted,
D. W. Lathrop,
Chauncey Goodrich,
C. S. Lyman,
W. H. Whittemore,
S. R. Andrew,
David Root,
Noah Coe."

DR. BUSHNELL ON REGENERATION.

We have given in another column a specimen of Dr. Bushnell's volume of "Sermons on the New Life." None will question the orthodoxy, and none can fail to feel the power of his argument upon the fundamental doctrine of the new birth. That birth he characterizes in one word as *naturalization* into the kingdom of God. The alien, upon fulfilling certain conditions and taking certain pledges is naturalized, born into an American citizen. The Gentile could be thus born into the Jewish commonwealth. So in the higher spiritual kingdom of God, men who are aliens by wicked works, are by the renewing power of divine grace and truth, born into that kingdom, *naturalized* as citizens of the Redeemer's commonwealth. The necessity for this new birth, grounded in man's depravity and the principles of God's law, and the means by which it is accomplished, are set forth in this discourse with earnestness and power.

God is everywhere demonstrating by his Holy Spirit the truth taught by the Savior to Nicodemus, that only by that Spirit are men truly born into his kingdom.

DRS. WHATELY AND WOOLSEY ON POLYGAMY.

The newspapers have lately imputed to Dr. Whately a sentiment touching the obligation of a converted polygamist to live with his many wives, which seems to us altegether unworthy of that profound Christian moralist. It first met our eye as a quotation from *Punch*, and subsequently appeared in the *N. Y. Observer*. It is as follows:

"Puzzle-headed people are apt to confound together the making of a contract which is, in a Christian community, not allowed, and the keeping to a contract, which, when it was made, was lawful. I hold with the Bishop, that a man who puts away a wife, even though he has another, causeth her to commit adultery."

The *New Englander* for May contains an able article on Polygamy, from the pen of Pres. Woolsey of Yale College. In the course of the discussion, the writer thus effectually disposes of the above sentiment:

"Until we have more authority for imputing this opinion to so clear-headed a man as Archbishop Whately, we shall allow ourselves to suspect that it is falsely ascribed to him; but whether his or not, it is certainly liable to attack on various sides. In the first place, will it be pretended that every contract, which is lawful, or is permitted by the laws in a heathen country, is binding on a Christian conscience? If so, the man, who just before his conversion had engaged to make a lot of idols to order, or to make rain, would be obliged to fulfill his contract, when he had learned that the 'idols of the heathen were vanity and a lie,' and that there are none 'among the vanities of the Gentiles which can cause rain.' In some African tribes, according to Mr. Grout, a man may take a mother and her daughter as his wives together. Is this too a lawful contract? The opinion really assumes, also, that there are no Christian rules in regard to marriage; that it is all an affair of contract; that Christian communities have, as all have, made laws against bigamy, not because it is forbidden by Christ's law, but because it would have, like gambling-houses, an immoral influence. For if it be forbidden, such a contract is as valid to the believer as a contract to assassinate heretics, and no more. But the opinion goes still further, and takes higher ground. Not only *may* the polygamist retain his wives, but he *must*. The King of Ashantee, if he puts away one of the 3,333 which travelers ascribe to him, 'causeth her to commit adultery.' But who will put Zulu or Marquesas marriage in the same category with Christian or even Jewish, and if Christ has given any law on the matter, is it not adultery for the Christian to have for a wife more than one woman? The view of Whately gives the man the benefit of heathenism after he has renounced it, as far as polygamy goes, but denies it to him, as far as divorce goes. The opposite view admits that he was ignorant, and so far innocent in his Pagan state, but subjects him at his conversion to the laws of Christianity. Where church discipline is loose and almost obsolete, as in England, it is comprehensible that the first of these views should find some favor. Where it is in its vigor, the other will be pretty sure to prevail.

"But it is hard, says Dr. Colenso, to require confiding, affectionate wives, to leave their husband, and cases of peculiar difficulty can be conceived of, as where the necessity of putting away one wife might sever Christian converts. As for sacrifice of affection in a Zulu harem, we are rather incredulous. We have heard of John Buncle's regarding each of his five successive wives as better than her predecessor, and as perfection for the time being; and perhaps each of them may have regarded Buncle with the same feeling. But we imagine that between a Zulu and his five wives there is not quite so much sentiment, and still less of it between the ladies themselves. As for hard cases, we can readily admit that they may sometimes occur, and if the principle of monogamy were not worth maintaining in spite of many hard cases, we might be inclined to surrender it. But the missionaries assure us that the thing is not so difficult of management after all:—that the converts expect to renounce plurality of wives, and to come under Christian law. This is sometimes a point to which their own untaught sense of propriety brings them before any direct teaching."

OUR WASHINGTON LETTER.

Dear Independent: We have passed a week of intense excitement over the changing features of the Kansas question. The motion for a Committee of Conference is now clearly seen to have been made for the purpose of betraying and wheedling the majority of the House into the support of a measure against which they have solemnly recorded their judgment. The appointment of the Committee gave a very sure indication of the existence of a secret coalition, and the result will prove the political death and burial of some of the interested parties.

The Committee, in its first meeting, found the Administration member from the House absent. The rest *talked*, and adjourned. At the second meeting an Administration member from the Senate was absent. They *talked* again, and adjourned. The third meeting found the *corns* duly laid, and Mr. English (Douglas-Democrat, professedly) proposed his plan, and it met the instant approval of the entire Administration portion, and was adopted instanter—only Seward and Howard voting against it. The Administration were jubilant, and were for an immediate report to the two Houses, but were finally prevailed upon to submit to an adjournment until 2 o'clock P.M., an intermission of two hours. They, however, enjoined a strict punctuality, as it was designed to report that day. Messrs. Seward and Howard were in the Committee Room at the moment, but waited almost an hour for the appearance of their colleagues, but waited in vain. The Conference was then, of course, broken up.—Where were Messrs. Green, Hunter, Stephens, and English? Busily at work with little groups of men on the Democratic side of the Hall, trying all possible inducements to press them into the support of the measure. For two days the Senate, the Cabinet, and the agreeing Committee dragooned the refractory members of the harmonious Democracy. They worked with the pertinacity of beavers or gophers. English and Stephens were cheek by jowl with Green, Cobb of the Treasury, and Thompson of the Interior. The shaky members of the Douglas-Democracy were purred over, wooed as gently as a sucking dove; the stern Romans of the South, who stood upon principle, and that principle the *rights of slavery*, without sneaking or compromise, were dragooned by party implements, and the attempt to subdue them was made by sapping, mining, and trenching. Executive influence (no *tears* this time as we can learn) was brought to bear upon them. Exclusion from the party pale, *à la* Douglas, was not attempted, for the very sufficient reason that that work has already been carried too far. When it was supposed that a majority could be obtained, the Committee was called together, and the report formerly voted upon adopted, with the dissent of Messrs. Seward of the Senate and Howard of the House. It was sent immediately to the printer, so as to be laid upon the tables of the members as soon as reported, and English gave notice that at one o'clock on the following day he should present it. Punctual to the minute the subject was called up and the report made. A doughface, union-saving speech was read by English in support of this *compromise!* and as the printed report had failed to reach the desks of members he moved to print and postpone until the next day, and called "the previous question." Learning that under the rules the adoption of the previous question cut off the motion to postpone, and brought the House to a direct vote upon the proposition, he took counsel of his fears and withdrew the demand. On the motion to postpone Howard obtained the floor. The motion was not debateable except in a limited degree, simply upon the question of postponing. And then followed a scene which fully developed the weakness and fear of this curious coalition. They literally popped up from their seats with questions of order,—questions addressed to the Chair, to the Speaker, until Howard, like a lion at bay, stood calmly in his place, and with his flashing eye surveyed the surging, excited, angry mass around him. The gavel of the Speaker was ringing like a fire-bell, and his voice rose higher and shriller as he passed from the repeated request to the stern demand that the members should come to order and resume their seats, or he should call them by name. Order once more restored, Mr. Howard resumed, but nettles were in the seats of the coalition, and the same scene was re-enacted. At this point, Mr. Hill of Georgia (South American) obtained the floor by the courtesy of Mr. Howard, and moved to amend the motion by postponing the subject until the second Monday in May, and stated his reasons. Howard accepted the amendment, and then the teapot tempest became a seething cauldron. Hill's colleague said something offensive, and Hill, flushed and apparently angry, started for his colleague's seat. The Speaker called him by name and bid him be seated, but he paid not the slightest attention to the order. Members left their seats and crowded round the pair; the Speaker called earnestly for the Sergeant-at-arms. That official reached the spot just as one of the friends of Mr. Hill had taken his arm, and was leading him to the other side of the Hall. An excited House clamored for the vote, and the roll-call commenced in the midst of a silence which seemed strange by the contrast. The lobbying Cabinet and Senators were upon the floor, excited spectators of this test question. The result announced the defeat of the coalition, and the postponement of the question;—yeas 104, nays 105. Harris of Illinois moved to reconsider the vote, and lay that motion upon the table. This is the usual motion to perfect a vote, as it prevents any future reconsideration and places the subject beyond the power of the House. Stephens moved to adjourn—motion defeated by twelve majority. Hughes called the "previous question"—decided not in order, pending the motion to lay upon the table the motion to reconsider; Phillips of Pennsylvania moved to adjourn—carried by five majority. Thus ended the first day's proceedings.

On the next day (to-day) Stephens proposed a "compromise" on the time, naming next Wednesday, and begged it as a personal favor of his friends. The vote was taken upon the motion to table the motion to reconsider, and was carried—majority four. Hughes demanded the previous question again. Upon the question of seconding the demand, which requires a majority, the coalition were beaten by twelve. Washburn of Maine, without consultation, moved a call of the House, but the motion was defeated overwhelmingly. Stephens moved to adjourn—defeated; and then commenced the usual filibustering motions to prevent the consummation of the will of the House by adopting the resolution to postpone as amended. Wearied with the strife, enough changed their votes, and the wrangle of the week ended.

But your readers desire to know the features of this quaint bill of the Committee of Conference. I will explain. It provides a new ordinance to be submitted to a vote of the citizens of Kansas—not the Lecompton or any other *Constitution*, but simply an ordinance concocted by the Committee, which provides, *First*, that certain sections of land in every township shall be granted to the state for public schools; *Second*, that seventy-two sections of public land shall be given for a State University; *Third*, that ten entire sections shall be given to complete the public buildings; *Fourth*, that a certain number of salt springs, with six sections of land adjoining them, shall be donated to the said state; *Fifth*, that five per cent. of all the public lands sold in the state shall be given to it for building roads and other internal improvements; *Sixth*, and the only condition upon Kansas, that the state shall not tax the public lands belonging to the United States. All this, if the people will accept of the Lecompton swindle, and suffer slavery to be entailed upon them and their children. But, say the opposition, the people can abolish that afterward. I reply, that the contingency is already provided for, and the Supreme Court is all ready to give its decision, and the Executive as ready to enforce it. The question to be submitted in the following form: The Governor of the territory, (Denver,) Secretary, United States District Attorney, three appointees of this Pro-slavery Lecompton Administration—being a majority, and the President of the Council and Speaker of the House of Representatives, are to be a Board to establish precincts for voting, appoint officers, "prescribe time, manner, and places of voting," count and certify returns, etc.—the voting to be by ballots indorsed "proposition accepted," or "proposition rejected." If Lecompton is carried by another foray from Missouri, another outrage and swindle upon the right of suffrage, then the President's proclamation perfects the bloody and tyrannical scheme, and shuts the portals of liberty for ever upon Kansas. If rejected, then she must wait until her population equals or exceeds the ratio of representation in the House of Representatives, now 93,000 and upwards, after 1860 probably 120,000 and upwards.

Let your readers inspect this proposition closely. It is a direct bribe offered to the people, and in so many words says—'So much land, and immediate admission,—for slavery and Lecompton,—will you take it? If you do not, then it is a territorial tutelage of the hardest nature, under the most iron rule.' Has the boasted "popular sovereignty," or "the right of a people to form and regulate their domestic institutions in their own way," culminated in this? Can a Northern Democracy be cajoled out of their platform of principles in so barefaced and miserable a manner as this? I do not, cannot, will not, believe it.

The President, Cabinet, and chief advisers have become completely befogged over this question. He has been led into the mire by his pertinacity in insisting that the measure should carry, and that Douglas with his sympathizers should be crushed. Principle is nothing, and the voice of the people is nothing, in this insane purpose. If the Conference scheme should be perfected, in either alternative of the vote in Kansas the Administration must lose in the popular esteem, and it is strange that they should be thus insanely blinded to their party good. Slavery fastened upon that people by another invasion, or by so-called judicial decisions and Executive power, would work a revolution of horrors not only upon that soil, but in the whole country. As for the party ediet, if it should carry, that the people shall be deprived of their right of admission if they reject both the bribe and "Lecompton," it is of no account whatever. Every man from the North and West, standing as a candidate for election to the next Congress, would be pledged to the people, in advance of his election, to vote to bring Kansas into the Union as a state immediately under such a Constitution as her citizens should make. And if this Administration should veto it, it would be buried beneath the contempt of the people. That threat does not weigh a rush in the balance.

Green of Missouri attempted to make a Report to the Senate, but the bill being in the possession of the House, the question of order was made, and an exciting discussion grew out of it. During the discussion the bill was surreptitiously obtained from the Clerk's table and laid upon Green's desk. The subject was finally postponed until a day in the coming week. From present appearances the Conference Bill will not carry, except perhaps its professed author to his political grave.

The House passed an important act, donating a large quantity of public lands to the states for founding Agricultural Colleges. It was a very close vote. It is generally believed that it will also pass the Senate.

The bill providing for a police for this ill-governed city met its death in the House. I do not think Congress can adjourn on the 7th of June, the time set by both branches.

Adieu, Putnam.

Washington, April 24th, 1858.

General News.

FOREIGN.

Arrival of the Canada.

The Cunard steam-ship Canada, with three days' later intelligence from Europe, arrived at Halifax on Thursday morning last. The steamer went south of Sable Island to avoid the fields of ice which were observed inside.

Fall of Lucknow.—The chief feature of the Canada's news was the fall of Lucknow. The grand attack on Lucknow, for which there has been so much preparation, had been made by Sir Colin Campbell. The British Commander had such an overwhelming force on the occasion, and so thoroughly organized, that the Sepoy rebels, though well aware that they were fighting for life, were utterly incapable of making any prolonged resistance. They fled from their strongholds in the greatest disorder, and, being hotly pursued by the British cavalry, were slaughtered in great numbers. At latest dates the British were in full possession of the rebellious city of Lucknow, and the reconquest of Oude may be considered as an accomplished fact.

Great Britain.—The British Parliament was not in session when the Canada sailed, and political news from England is unimportant. We learn that the Grand Jury had found a true bill for conspiracy to murder against Allsop, Bernard, and others, accused of being implicated in the attempt of the 14th of January.

France.—Important intelligence reaches us from France. It is reliably reported that the Emperor is making warlike preparations on an extensive scale. A commission has been appointed to examine and report upon the best system for placing the commercial ports of the empire in a state of defense, and a levy of French seamen is said to be going on in the most complete and strict manner.

The Paris correspondent of the Manchester *Guardian* states that another plot to assassinate the Emperor of the French had been discovered, and that this was the cause for the great military display at the inauguration of the new Boulevard de Sebastopol. The ceremony was originally intended to have been a purely civil and municipal one.

Italy.—The Vienna *Gazette* advances a series of proofs to show that Orsini worship is celebrated in Piedmont, with what it terms demoniacal passion and impious blasphemy.

Denmark and the German Diet.—The Executive Commission of the German Confederation is said to be preparing to proceed actively against Denmark.

DOMESTIC.

Thirty-Fifth Congress.—First Session.

Senate.

In the Senate, on Wednesday last, Mr. Durkee presented the Anti-Lecompton resolutions of the Wisconsin Legislature. Mr. Wilson introduced a joint resolution, authorizing and requesting the President to suspend the sale of public lands in Kansas for a year; and Mr. Mason, one authorizing the President to take such measures against Paraguay as her conduct in the matter of the "Water Witch" demands. The Deficiency bill was then taken up, and discussed till the hour of adjournment.

On Thursday, Mr. Seward introduced a bill to secure the immediate construction of a line of telegraph across the Continent, between St. Louis and San Francisco. Mr. Mason's resolution respecting Paraguay was discussed; after which the Deficiency bill occupied attention for four hours, and was variously amended, but was not finally disposed of when the Senate adjourned.

On Friday, the Agricultural College bill was read twice and referred to the Committee on Public Lands. The Deficiency bill was discussed, but no action had. Mr. Green asked leave to make a report from the Kansas Conference Committee. Objection was made that, by Parliamentary law, the matter should be first acted upon in the House, but the report was finally made the special order for Monday, and ordered to be printed.

On Saturday, the Deficiency bill was taken up, and Mr. Fessenden's amendment rejected, 22 to 30. A debate ensued upon a motion to strike out a portion of the bill made by Mr. Harlan of Iowa. Mr. Wade of Ohio spoke on the Utah war, and advocated the doctrine of popular sovereignty as applicable to the Mormons. Mr. Wilson of Massachusetts, and Mr. Hale of New Hampshire, defined their positions in relation to the Deficiency bill. The bill was then read a third time and passed—ayes 28, nays 19. It was very nearly a strict party vote. An Executive Session was then held, after which the Senate adjourned.

On Monday, the Kansas report was again considered. The minority raised various points of parliamentary law, but were overruled. Motions by Mr. Crittenden to postpone the subject till Wednesday, and by Messrs. Cameron and Wilson to adjourn, were lost. Mr. Clark spoke upon the merits of the bill. Finally it was agreed that the subject be the special order for 12½ o'clock the next day.

On Tuesday, the Kansas Conference Report coming up, Mr. Crittenden made a very able speech, which was listened to with great attention. Mr. Hunter replied to Mr. Crittenden. Mr. Hale followed, and commented with severity upon the Slavery policy of the Administration. Mr. Wade also condemned the Conference Report in strong terms. Mr. Green replied in defense of the President, accusing Mr. Wade of slander.

House of Representatives.

In the House, on Wednesday, a bill was introduced for the establishment of a National Printing Bureau. It was accompanied with a long report, an abstract of which may be found elsewhere. A Minority Report recommends that all the work be given to the lowest bidder. A resolution giving the contestants in the Nebraska Election case till the 1st of October to take supplementary testimony, and the West Point Academy appropriation bill, were passed.

On Thursday, Mr. Morrill's bill donating lands to the several states for the benefit of Agricultural and Mechanic Arts, was passed by 104 to 101. The bill granting pensions to officers and soldiers of the War of 1812 was discussed in Committee of the Whole until the adjournment.

On Friday, Mr. English made a report from the Committee of Conference on the Kansas bill. Mr English asked that it be printed, and that its further consideration be postponed until the next day. Mr. Howard of Michigan suggested a postponement until Thursday of next week. Mr. Hill of Georgia moved to postpone further consideration of the subject until the second Monday in May, which was agreed to by 108 against 105, and pending a motion to reconsider the vote, and to lay that motion on the table, the House adjourned.

On Saturday, the Kansas bill was under discussion. Mr. Stephens of Georgia thought Monday, May 10th, too late in the session to take up Mr. English's bill, and desired a vote on Wednesday next. Mr. Campbell thought May 10th better. Several gentlemen spoke on this question of time, when the House came to a vote upon Mr. Harris's motion to reconsider the vote by which the final vote on the Kansas Conference Committee's Report was fixed for the 10th of May, and to lay the motion to reconsider on the table. Mr. Harris motion was carried—ayes 105, nays 101. Pending the question on the original motion for postponement, as amended by inserting the second Monday (10th) of May, the House adjourned.

On Monday, the House refused, by a vote of 100 to 104, to postpone the consideration of the Kansas question till the second Monday in May, and then voted to take it up at 1 o'clock on Wednesday. Two of the Senate amendments to the Deficiency bill were disagreed to, of which one struck out the item of $4,000 for the payment of *The Globe* reporters, and the other the provision for the settlement of the accounts of the late Clerk of the House.

On Tuesday, Mr Petitt made a report on the Fort Snelling sale and Mr Russell a minority report. The majority report enters fully into the history of the case, and denounces the sale as illegal in every particular. The action of the Secretary of War in the matter is characterized as a grave official fault, and the report concludes with resolutions declaring the sale void. The minority report takes a precisely opposite view of the case.

Late from Washington.—Both Houses were engaged on Wednesday in making speeches on Kansas, Lecompton, and the "English" dodge. The correspondent of the *Commercial Advertiser* writes, April 27th:

"Laughable as it may seem, the Governor of Alabama has written to the representative from that state to know whether the time has come for him to issue his proclamation for a call of a convention, to indorse the act of the state Legislature at the last session, to take measures for withdrawing the state from the Union.

"On the part of the friends of the substitute Kansas bill, there is some confidence in its success. Mr. English may count eleven anti-Lecompton Democrats with him, which would make the vote, in full House, 124 for the bill. But, deducting the seven Southern extremists, the vote would be 117 for the bill, which would barely carry it. It is evident, therefore, that the contest is still to be a very close one."

THE BEST BOTANY.
MISREPRESENTATIONS CORRECTED.

The Publishers of Wood's Botany having recently advertised it as the best work on that subject, as being now in use in 160 academies in this state, and as being recommended and preferred by Pres Hitchcock, Prof. Chaibourne, Prof. Dewey, and the Rev. Henry Ward Beecher, we think justice to the public and to Prof. Gray, as well as to ourselves, requires us to state that none of these claims, if ever true, are so now. Gray's Botanies have extensively displaced Wood's during the past year in the academies, and are daily going so still. The recommendations of Wood's Botany, from every one of the gentlemen above named, are nullified by the suppression of their dates, which were ten to fifteen years ago, and all of those gentlemen have within the past year superseded their old opinions by cordial recommendation of GRAY'S BOTANIES, which most of them pronounce superior to anything extant on the subject.

Circulars with particulars sent free to any address, giving the strongest testimonials to the superior excellences of GRAY'S BOTANIES, from Profs Agassiz, Guyot, Henry Dana, Silliman, Torrey, and others.

Single copies at half price for examination, with view to introduction into classes. IVISON & PHINNEY,
Educational Publishers,
491 No 321 Broadway, New York.

FOR SALE.—ONE SHARE IN THE CLINTON Hall Association. Apply to THOS. HAMILTON, 48 Beekman street. 491 3

A YOUNG LADY, RECENTLY FROM GERMANY, would like to engage in a Protestant school or private family, to teach Singing, Piano, French, and Fancy-work. Can give the best references as to character and ability. Address Louis Ernst, Private French Boarding-School, 47 and 49 West 30th street, New York. 491 2

"JUST AS I AM."

THIS FAVORITE HYMN, SET TO APPROpriate music by Dr. Lowell Mason, is now published in a single sheet. Copies mailed to any address, post-paid, on receipt of twenty-five cents per hundred or one cent each in less quantities. Published by MASON BROTHERS,
108 & 110 Duane street, New York.

S. S. Superintendents and clergymen may obtain a supply without charge of the publishers. 491

A DEEPLY INTERESTING BOOK TO ALL THOSE INTERESTED IN THE GREAT REVIVAL.
Now ready and for sale by Bookseller Agents and Colporteurs.
NARRATIVES
OF
REMARKABLE CONVERSIONS
AND REVIVAL INCIDENTS,
Including a review of Revivals from the day of Pentecost to the Great Awakening in the last century—Conversions of eminent persons—Instances of remarkable conversions and answer to prayer—an account of the rise and progress of the Great Revival of 1857-58.
By WILLIAM C. CONANT,
with an introduction by
HENRY WARD BEECHER.
One large and handsome 12mo volume. Price $1.
"The work cannot fail to be one of interest."—*Christ. Advocate.*
"A means of grace and encouragement to the hearts of praying men."—*N. Y. Examiner.*
"It will be eagerly sought for at the present time."—*N. Y. Observer.*
"It cannot but prove eminently serviceable at this time."—*N. Y. Independent.*
DERBY & JACKSON, Publishers,
No. 119 Nassau street, N. Y.
Copies sent by mail, post-paid. Agents wanted to sell the above. 491

EVIL NOT FROM GOD.

WILL BE PUBLISHED ON SATURDAY, MAY 1st,
EVIL NOT FROM GOD;
OR,
The Mystery.
An Inquiry into the Origin of Evil. By JOHN YOUNG, LL.D. Author of "Christ of History." Second American from the Latest London edition. 12mo.
PRICE $1.
Extract of a letter from Sir Wm. Hamilton, late Professor of Logic and Metaphysics in the University of Edinburgh. "I have read it with great interest, and much admire the ability with which the subject is treated. Your work seems to me one of the best and most satisfactory which have appeared."
The Presbyterian Banner says: "This is a reprint of one of the most remarkable books which we have seen for several years, and unless we are greatly mistaken the name of Dr. Young, the author, will soon be familiar among all thinking classes of our land."
Published by MASON BROTHERS,
108 and 110 Duane street, New York.
Sent to any address by mail, post-paid, on receipt of the price. 491-492

ROCKBRIDGE, VA., ALUM SPRING WATER.—This celebrated mineral water has been long known in the Southern and Middle States as a specific for Scrofula and skin diseases generally, for chronic Diarrhea and Dysentery, Dyspepsia and Affections of the Liver, Bronchitis, Ophthalmic Affections; and, from its tonic and alterative properties, it is peculiarly adapted as a medicine for females, and for renovating and building up enfeebled constitutions.
FRAZIER & RANDOLPH, Proprietors.
This celebrated water for sale in bottles, by HEGEMAN & CO., Chemists and Druggists, Nos. 165, 273, 512, and 736 Broadway, where pamphlets, with analysis, etc., may be had. 491-498

THE NEW HYMN AND TUNE BOOK.

THE SABBATH HYMN BOOK IS THE TITLE chosen for the new collection of Psalms and Hymns which has long been in preparation by Rev. Professor Edward A. Park and Austin Phelps of Andover Theological Seminary, and Dr. Lowell Mason. It is now in the hands of the stereotyper and will be published in a few weeks. As soon as possible will follow THE SABBATH HYMN AND TUNE BOOK, containing all the hymns, set to appropriate tunes, for Congregational Singing, the words and music being on the same page; also, THE SABBATH TUNE BOOK, containing the tunes alone.
This work (for the three books may be appropriately termed one work) has cost much labor, performed with the advantage of great ability and long experience in the practical wants of the churches, on the part of the editors, who have also enjoyed very unusual facilities in the amount of matter, new and old, at their disposal.
A large portion of the tunes inserted will, of course, be those which are already best known and most used.
As an aid in finally revising the list of these old tunes to be inserted, we shall be under obligations to leaders of choirs and others if they will send us lists of tunes which are used in the congregations in which they worship, classified as follows: 1. List of tunes most used and valued. 2. Those less used, but indispensible. 3. Tunes desirable but not indispensable.
To any leader of a choir who will send us before the 15th of May, such a list carefully prepared, we shall be happy to present a copy of the Hymn and Tune-Book when ready.
MASON BROTHERS,
491 108 and 110 Duane street, New York.

THE ANNIVERSARY AND SUNDAY-SCHOOL Music Book, No. 1, consisting of thirty two Tunes and Hymns, will be published Saturday, May 1st, by Horace Waters, 333 Broadway, N. Y. Contents in part: "The Anniversary Day," "Happy Greeting to All," "Kind Words can Never Die," "Do Good for the Sabbath School," "The Teacher's Prayer," "We Come with Joy to Greet You," "Let Us be Happy, and Let Us be Gay," "O, that Beautiful World," "The Eden Above," "God is There," etc. Price 3 cents, $2 per hundred. Postage 1 cent. Packages of 100 or 200 sent by Express for about 25 cents. 491-J

CHARLES SCRIBNER,
New York,
HAS JUST PUBLISHED AND NOW READY for sale,
I. Rev. Horace Bushnell, D.D. SERMONS FOR THE NEW LIFE. 1 vol. 12mo. $1 25
"The sermons answer well to their title. They exhibit the rare power of their author in delineating the Christian life from the depths of a spiritual experience which finds Christ in the center and the soul. They abound, also, in passages of high eloquence, and in those exquisite touches of character and motive, which show the hand of a master. The publication of these sermons, just now, is very timely. They will help new converts and mature Christians to form a higher style of character."—*N. Y. Independent.*
II. Rev. L. J. Halsey, D.D. THE LITERARY ATTRACTIONS OF THE BIBLE, OR A PLEA FOR THE WORD OF GOD, CONSIDERED AS A CLASSIC. 1 vol. 12mo. $1 25.
"It is filled with strains of thrilling eloquence—of graceful thought and powerful reasoning; it is eminently a book for the Christian heart, and he who reads it once, will long for an opportunity of repetition."—*Louisville Presbyterian.*
III. Rev. J. A. Alexander, D.D. THE ACTS OF THE APOSTLES; Explained. 2 vols. 12mo. $2 50; half calf, $4.
IV. CHINA—ITS RELIGION AND POPULAR SUPERSTITIONS. By Rev. M. S. Culbertson. 1 vol. 12mo, 75 cents.
"It contains a graphic and comprehensive account of the religious popular superstitions, customs, and social condition of the Chinese—the result of eleven years of careful observation and study, while laboring as a missionary in habits of daily intercourse with the people, with a knowledge of their language."
LIFE AND EPISTLES OF ST. PAUL. By Rev. W. J. Conybeare and Rev. J. S. Howson. 2 vols., 8vo. with Illustrations, $6; half calf, $8.
Adams, Rev. William (D.D.) THE THREE GARDENS, Eden, Gethsemane, and Paradise. 1 vol., 12mo, $1.
Alexander, Rev. J. W. (D.D.) THE PSALMS. Translated and Explained. 3 vols., 12mo, cloth, $3 75; half-calf, $5 25.
MY FATHER'S HOUSE; or, The Heaven of the Bible. By Rev. J. M. Macdonald, (D.D.) 1 vol., 12mo, $1 25; full gilt, $1 75.
CYCLOPEDIA OF MISSIONS; embracing a Comprehensive View of all the Missionary Operations in the World, with Colored Maps. 1 vol., 8vo, $3; half-calf, $4 50; morocco, $6.
Schaff, Rev. P. (D.D.) HISTORY OF THE APOSTOLIC CHURCH. 1 vol., 8vo, cloth, $3.
A BOOK OF PUBLIC PRAYER; compiled from the authorized Formularies as prepared by the Reformers—Calvin, Knox, Bucer, and others—with Supplementary Forms. 1 vol., $1 75.
LIFE SCENES FROM MISSION FIELDS. A Book of Facts! Incidents, and Results, the most material and remarkable in Missionary Experience. By the Rev. E. D. Moore. 1 vol., 12mo, $1.
THE DOCTRINE OF BAPTISM; a Scriptural Examination. By Rev. G. D. Armstrong, D.D. 1 vol., 12mo, $1.
[Any of these Books will be sent, by mail or express, to any part of the United States, (charges paid,) for price remitted to Publisher.] 491

THE EARL OF SHAFTESBURY

THE ECLECTIC FOR MAY IS PUBLISHED [illegible]
"The selections of the Eclectic, from the British Periodical Magazines, are always excellent. It is one of the best periodicals of the day. The January, 1858, is a splendid number."
From Rev. Drs. Anderson and Pomroy, Secretaries of the American Board of Foreign Missions.
"I have been a reader of the Eclectic Magazine from the first, and have no hesitation in ranking it among the most useful of our periodicals.
"Boston, Oct. 5, 1857." RUFUS ANDERSON.
"The Eclectic Magazine occupies an important place in the periodical literature of the country. Its articles are selected with taste and judgment. Intelligent men in the United States can hardly afford to do without it.
"Boston, Nov. 4, 1857." SWAN L. POMROY.
From the Rev. Dr. Hawes of Hartford, Conn.
"The Eclectic is just what a minister needs, giving him the best articles in the numerous Reviews and Magazines, without being obliged to read them all, which I could not find time to do."
J. HAWES.
*From the Rev. Dr. Humphr